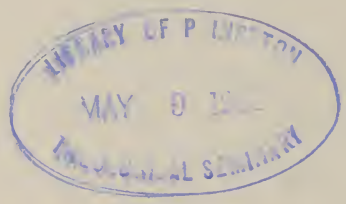
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THE

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MISSIONARY MEMORABILIA.

BY A. J. GORDON, D.D.

As we take a text from which to preach a sermon, so we take a few good thoughts from master missionaries in order to draw out the lessons which they suggest. No one is so wise that he does not speak more wisely than he knows. And in these texts, gathered from several devoted workers for Christ, we shall no doubt find more than their authors ever intended ; but we may find helpful suggestion and wholesome instruction, and on this we are especially intent.

Mr. Swan, a pastor in Birmingham, who knew William Carey intimately, said of him, in an address after his decease : " If he had any defect in his character, I should say that it was that he was too easy. He once said to me, ' Brother Swan, I am not fitted for discipline ; I never could say no. *I began to preach at Moulton because I could not say no ; I went to Leicester because I could not say no ; I became a missionary because I could not say no.*' "

Would that a multitude of disciples might be found with this infirmity of being unable to say " no" to the great commission ! The power of weakness is often more serviceable in the kingdom of God than the power of strength, and man's *cannot* more useful to the Lord than his *can*. Of God this great thing is written, that He " cannot lie." What a security for our faith is found in this omnipotent inability. Carlyle, tracing the etymology of the word " king" through the German " könig" back to its root, concludes that the king is simply " the man *who can*"—the one who, being the strongest of his tribe or nation, has seized the reins of power and constituted might the synonym of right. But He to whom belongs the title of " King of kings" once said to a servant of His : " My strength is made perfect in weakness." His worthiness to be crowned King of saints lay quite as much in His divine inability as in His divine ability. He could not say " no" to His Father's will. " I have power to lay down My life, and I have power to take it again," He said, thus claiming for

Himself what no human being ever assumed before. But He immediately adds, "This commandment have I received of my Father." Because of this commandment He was under Divine necessity, and said: "The Son of man *must be lifted up.*" He could not withhold Himself from the cross. And the more His life prevails in us, the more His will asserts itself in us, the more unable shall we be to decline any service which He enjoins upon us.

Therefore, we believe that in this time, when the Lord is so powerfully reaffirming His great commission through the Holy Ghost, and when He is calling so loudly for men and money to execute that commission, the greatest demand is for Christians who cannot say "no." Not a grudging "can," but an irrepressible "cannot" is most urgently required. It is the Holy Spirit's office to create a divine impulse, an irrepressible spontaneity in the hearts of Christians. With singular aptness the inward operation of the Holy Ghost is compared to the working of wine. When the outburst of Pentecostal fervor was witnessed by the spectators, they exclaimed in mockery, "These men are full of new wine." St. Paul, in the Ephesians, uses a figure of speech embodying the same idea: "Be not drunken with wine, wherein is excess, but be filled with the Spirit." "God-intoxicated men" are what is wanted; the Spirit impelling Christians with the same spontaneity as the intoxicant impels the drunkard who is filled with wine. That wine is very stale and flat which cannot throw out the cork when the restraining wires are cut. And the effervescence of the Spirit is not powerful enough which only impels Christians to duty-doing and divine drudgery, when God calls for irresistible being and doing and giving.

"*The prospect is as bright as the promises of God,*" was the answer of Dr. Judson to one who, in his impatience for results, had asked him what were the prospects on his field. Admirable reply! To build on the promises of God is the mark of the highest missionary wisdom. A calculating age, reckoning evermore on numbers and size and visibility, puts a great tax on those who work by faith. "Show us your success and we will give you our money" is the constant challenge of worldly prudence. Nowhere have we seen missionaries more deeply wounded than at this point. "Exhibit the results of your labor, count up your spiritual assets, give us a catalogue of your converts," is the demand of a prudential Christianity. If these are not forthcoming, then the laborer is discredited, however faithful he may have been on his field.

The promises of God are certain, but they do not mature in ninety days. "Faith is the substance of things hoped for, the evidence of things not seen," saith the Scripture. As the bank-bill stands for the coin which constitutes its specie basis, so the promises of God stand for the sure and certain performances of God; and we want men on our missionary boards, at home and on the fields abroad, who shall consider God's promises "as good as gold," and accept them as collateral for any loan of men and money,

however large, which the cause may demand. The counterpart of an unripe scepticism, which denies before it has even doubted, is a precocious faith which demands the settlement in full of God's promises before the first instalment of the taxes on the same has been paid in patience and prayer and self-denial. A laborious and highly qualified missionary was recently justifying his conduct to the writer in having withdrawn from his board and gone back to his field in sole dependence on the Lord for support. "God can wait; boards cannot," he said in substance. "Because my field has proved unproductive after many years of hard labor, they have abandoned one of its most important stations. I am not on the field for fruit alone, greatly as I long to see it, but in obedience to my Master's commission; therefore I cannot withdraw." Is there not substance for serious reflection in this remark? Is it not the barren field that needs a missionary quite as much as the fruitful field? It should be ever borne in mind, moreover, that the final award reads, "Well done, *good and faithful servant*," not "*good and successful* servant." An ambitious zeal has given out the watchword, "All the world for Christ," and many would insist on indications and guarantees that all the world is coming as a ground for unstinted outlay. No doubt God in His own time will give the heathen to His Son for an inheritance, and the uttermost parts of the earth for a possession; but meanwhile our business is to carry Christ to all the world, to carry Him into the barren fields as well as into the fertile fields. How slowly the seed of life germinates and brings forth! The kingdom of God is not a mushroom, springing up in a night; we may rejoice if it is even a century plant, blooming at the end of a hundred years. But the promises of God cannot fail; all that He has spoken concerning the triumphs of the Gospel must come to pass; and it is for us to labor on in the kingdom and patience of Jesus Christ.

It is only in this thought—faithfulness, not fruitfulness, the criterion of reward—that we seem to get any light on the sorrowful mystery of premature missionary graves. The young and gifted and consecrated servant, who has sacrificed everything to obey the great commission, falling almost as soon as he has reached his field! How can we justify the ways of God in permitting it? Does the Lord really choose His workmen, assign them to the work that is dearest to His heart, and then have no care that they fall ere the work is hardly begun? What if we answer that the obscurest missionary tomb is just as precious in the sight of God as the most illustrious missionary triumph? There it stands, before the eye of the Master, as a certificate of obedience to His great commission—a testimony of faithfulness unto death for Christ's sake. "Thou shalt rest and stand in thy lot at the end of the days." It is everything that the fallen missionary shall be able to stand up in the heathen country where he laid down his life, and at the sound of the resurrection trumpet to say to his Lord: "Here I am, just where Thou didst send me, ready for any further service or reward which may be assigned me."

"*If God were to grant me the power to work miracles, I would only ask that I might exhibit the miracle of a holy life.*" Such was the reply of Auskar, missionary to the Scandinavians in the ninth century, when asked by the heathen whether he could work miracles.

How can we overestimate the value of this miracle for impressing those whom we would win to the Gospel? To live Christ is the most eloquent way of preaching Christ. And yet we need to explain what is meant by living Christ. The copying of the mild and amiable virtues of Jesus is not enough to fill out this divine ideal. To a Unitarian, who was complacently affirming his confidence of being saved by imitating the life of Christ, one sternly replied, "Will you be crucified, and rise from the dead, and ascend into heaven? Only thus can you copy the example of Christ." There is more of truth in this answer than one might think at first. According to the constant teaching of Paul, it is the post-crucifixion and post-resurrection life of Jesus which we are called to exhibit. The great apostle strongly declares that he knows Christ no longer "after the flesh." It was not the Galilean man, but the heavenly man, concerning whom he said: "For me to live is Christ;" and in order to be united to this man, we must have passed with him in a spiritual and mystical sense through his death and resurrection. It was a very beautiful comment which we recently heard from a missionary secretary. A young man, going into the heart of China to carry the Gospel, had adopted the native costume in order to come nearer to the people. His photograph, representing him in his changed habit, had been sent home to his sister, who on seeing it fainted from the shock, exclaiming, "What a gulf has been made between me and my beloved brother!" The young missionary's friend replied, "Yes, and what a gulf was placed between God and His beloved Son when that Son put on our dress by assuming the lowly garb of flesh and blood." And as we heard the remark, we thought, "True; and as Christ crossed this gulf to come to us in His incarnation, we must cross the gulf of His death and burial to come to Him in His glory." His humiliation is the measure of our privilege. He assumed our nature, and now we are permitted to assume His. "For as many of you as have been baptized into Christ *have put on Christ.*" As Luther exultingly puts it, "We, who were clothed in the leather coat of Adam, are now apparelled with Christ." It may be an open question whether the missionary should put on the Chinese costume, but there can be no question whether he should put on the vesture of Christ. And the Christ whom we are to wear is "He who liveth *and was dead*, and, behold, is alive forevermore." The miracle of a holy life is the re-living of the Saviour's risen life and the daily dying of His crucified life—the life-life and the death-life exhibited in one and the same example. Surely it was not for himself alone that Paul prayed, "That I may know Him and the power of His resurrection, and *the fellowship of His sufferings being made conformable unto His death.*" It is by way of the broken heart of Christ that we come nearest to the

broken heart of man. Therefore our sermon must evermore exhibit these two heads : Christ's death for the world and our death to the world.

We do not presume to recommend at this point what we ourselves have failed to fulfil ; but the study of the question from missionary history is at least interesting and instructive.

" He made Himself of no reputation, and took upon Him the form of a slave," is the apostle's story of the Saviour's condescension. An artisan missionary, Leonard Dober, the Moravian, said : " I determined if only one brother would go with me to the West Indies, I would give myself up to be a slave, and would say to the slaves as much of the Saviour as I knew myself." It does not appear that he ever carried out the resolution so literally as to become a bondman, but he did so enter into fellowship with the slave as to be one with him in his servitude and trial. He and his fellow-laborer, David Nitschmann, shared with the bondman his hut and his crust, and when the governor of the island, moved with admiration at his self-denial, invited him to make his home in his mansion, he accepted, only speedily to abandon his comfortable quarters and well-spread board and to return to the cabin and the crust, saying, " If I am to win these people, I must live as they live." Noble instance of condescending to men of low estate ! Until we are ready to live in a hut and to feed upon crumbs at home we shall not have the impertinence to recommend such a course to missionaries abroad ; but we may cite such instances as the above, and, marking the vast results which follow the labors of this lowly missionary, learn how powerful becomes the influence of those who literally copy the condescension of Jesus Christ. " That the life also of Jesus might be made manifest in our mortal flesh." This is the only sphere in which that life can be now revealed to human eyes, " our mortal flesh." The medium is a dull and uncouth one, and the divine has ever to struggle painfully to make itself understood through it. Yet this should be the constant effort of those who preach—to manifest the Saviour's glory through the servant's form.

That eccentric but devoted missionary, Samuel Hebich, used to labor very hard to make his dull Hindu hearers understand the mystery of Christ's divine humanity. His biographer says that he hit upon this device for accomplishing this end : He would hold up a copper coin behind which was concealed a silver rupee of the same size. When he had made his hearers state the value of what he held in his hand, then he would slip out the more precious coin to show them how much greater was that value than they had supposed. The silver was Christ's divine nature hidden behind His human, to give it infinite worth. Such an object-lesson must the preacher, whether at home or abroad, be ever exhibiting. The silver of Christ's divinity must ever and anon be revealed behind the baser metal of our humanity—silver indeed, but stamped with the image and superscription of human woe and want and pain, that so it may pass current among men. The life of Christ lived out patiently, literally and humbly—

Of the "signs and wonders and divers miracles and gifts of the Holy Ghost," which are to accompany the preaching of the Word, none is greater than this.

A PRIESTHOOD AND SACRIFICES AMONG THE HILL TRIBES OF BURMA.

BY REV. ALONZO BUNKER, D.D., TOUNGOO, BURMA.

There are several tribes in Burma, and report says in other provinces as well, which have a priesthood and sacrifices more or less developed. This priesthood is always hereditary, so far as known to the writer. It is found especially among the Red Karens, a numerous tribe on the Salwen River, and which is independent.

This tribe is one of the oldest of the Hill peoples, and has traces of the worship of Jehovah.

Within the yard of the priest's temple, which is a house made somewhat better than the houses of the common people, is erected a pillar of wood sacred to the great "Nat," or Spirit who is over all things. Unlike other spirits, he is regarded as beneficent and kind; but men having become sinners, he has turned away from them and left them a prey to demons, whom they are always trying to propitiate. This pillar is four square, and about fifteen feet in height. It is covered with hieroglyphics, which are also found on an ancient plate and a few coins peculiar to this people; the plate having, according to their traditions, been given them from heaven. These characters also are found on rude carvings, with which they adorn the graves of their chiefs. This plate is also covered with a writing in a strange language, which has not yet been deciphered.

Once a year a festival is held about this pillar, over which their priest presides. Young girls are selected, to whom new bamboo buckets, never before used, are given. These girls take these bamboos to a spring of clear water, and, having filled them, return with them, singing and dancing along the way, and pour out the water at the foot of the pillar. Offerings of goats, pigs, and cattle are often seen exposed on rude altars, of which there are several before every village, but especially so before the priest's temple. This people have also, as have most of these Hill tribes, a custom of divining with a chicken, which partakes of the nature of a blood offering.

Perhaps, however, the best illustration of the office of the priesthood among these Hill men is found among the Mopgha tribe, in Toungoo. This tribe was among the first to embrace the Gospel, and is now wholly Christianized. These people have, from the first, been the most substantial helps of the missionaries. They give them a large number of their preachers and teachers for the tribes beyond.

I give the following account of a sacred festival, substantially as received from one of the most intelligent native pastors from this clan :

The Mopgha nation is divided into two parts, under two priests. Each division had a hereditary priesthood before the Gospel reached them. The full number of priests was four, of whom the eldest was high priest.

If any one of the priesthood should die, his place was filled as follows : The elders of the people assembled to determine to whom the office left vacant belonged by right of inheritance. Those who had married into other tribes were considered as well as those who had not. When it was decided who was entitled to the vacant office, the elders prepared earrings, a head-band of silver to go over the forehead, a Karen tunic, and a sword as richly made as they could command. Then a committee of the elders was chosen, who took the articles to the neighborhood of the house where the candidate for the priesthood lived. One then goes forward to see if he is at home. If so, they surround his house, and one takes the articles prepared and casts them down before him, and he is, whether he will or not, henceforth the priest of the people. If he is unwilling to become priest he may, if forewarned, escape ; but when once the prepared articles of his priesthood fall before him there is no escape.

If he is not at home the committee prepare to give him a surprise. Sometimes one of their number hides himself in the roof of the candidate's house, and when he returns, the prepared regalia of his office fall suddenly from the roof at his feet, and he is caught.

Once in three years a great feast is held by this people. The elders appoint the time for this feast, and send messengers to all the surrounding tribes, to notify them of the fact. If, after this notification is sent and the roads are closed, any one ventures to enter the country ruled by a priest, it is counted lawful to put him to death or inflict any other penalty the elders may decide upon.

A place is now selected for holding the meeting at some distance from any village in the jungle. It must have a large tree standing in the middle of it. A small bamboo house is erected near the foot of the tree. The villagers also build booths from the branches of trees about the clearing, which they occupy. No women are allowed within the clearing, but they may stand on the hills about and watch the proceedings if they like to do so.

The young men go to the forest and select a bamboo, one for each village. It must be the tallest and most beautiful one that can be found. Great care is bestowed on its selection. When found, it is carefully cut and borne on the shoulders of fifteen or twenty men, so as not to receive the slightest bruise, to the clearing already mentioned, and placed near the great tree. These are then erected about the tree with shouting and dancing.

Meanwhile a great basket is woven by some one of the elders. The weaving of the basket is a hereditary office. This is placed at the foot of

the tree. A mat of the finest pattern is also woven. The office of the weaver is also hereditary. This mat is placed in the small house before mentioned.

While these preparations are being made, the elders have been in consultation about the victim for a sacrifice. It must be a black pig, without spot or blemish, perfect in every part, and a male. When they have decided on the offering, nothing is said to the owner ; but a party chosen for the purpose seize the animal and bear it to the place of offering. There he is bound and placed on an altar before the small house above mentioned. It is now supposed that all the elders and males of the tribe have assembled. The priests have arrived, but not of their free will apparently. They are brought on the backs of young men from their places of pretended concealment. There has also been some strife among the young men to see who should carry them to the feast. The four priests have now been brought and placed on the mat in the bamboo house, before which is the altar with the bound victim. Proclamation is then made to the assembled multitude, that if there are any of the elders of the people, who are conscious of having lived without sin since the last feast, they are to come forward and stand by the priests and help judge the people. After these have taken their places, if there be any such, the judgment of the people begins. The high-priest takes a sharp knife and places himself before the bound victim and harangues the multitude. He threatens the sinners with dire punishments, illustrating them on the poor animal before him by cutting off an ear or the tail, or other punishment. Afterward the animal is slaughtered and his blood poured out on the altar, and this illustrates what will happen to the most incorrigible sinners among them if they do not repent. Then there follows a confirmation of what the priest has said, in the shouting and dancing of the multitude. The people have come provided with fowls and other eatables. Families—that is, the males—now retire to their booths to kill the fowls. When they have been killed the head of the family cuts off a bit from the beak, toes, and tips of the wings, and takes these rolled in leaves to the high-priest, who puts them in the large basket before him. When all the offerings have thus been brought in and gathered in the basket, the high-priest offers a prayer. Then the people, having prepared themselves with new bamboo water buckets, go to the brook and dip up clear water. One of the priests also goes along, borne on the shoulders of the young men, to dip up the water for the people. He stands in the water and dips for each man, who returns to the feast ground. When all have thus returned, the pig is cut into small pieces and each one receives a portion and returns to his booth, and directly the assembly is dismissed, the priests being carried to their homes as they were brought.

The people now prepare the flesh with a little rice and herbs at their homes, the women joining, and all eat of the flesh and must say it is good, no matter how unpleasant it may taste. Meanwhile the priests go into

hiding, and after the feast the young men search for them. When found, they are seized struggling, and apparently resisting with all their might, and are carried back to the feast ground, before mentioned, and placed in the little bamboo house as before. Meanwhile all the people have assembled again, each one bringing a small stone, which are piled together before the altar. The high-priest then arises and harangues the people again. This time he calls out individuals and rehearses their sins before the multitude, and unmercifully scores all sinners, from the greatest to the least. He says, "You have forced me to come here; I came not of my free will, and now you must hear the truth." Addressing each sinner by name, he pronounces dire judgments upon him if he does not reform, and he calls upon the stone, added to the pile before him by the one addressed, as a witness against him, to follow and punish him the whole year if he does not repent. Slanderers, the lazy and thriftless, undutiful children, as well as larger sinners, come in for his denunciation. The basket containing the offerings is then hung to the limb of the tree, the stones are also left, and the people quietly disperse to their homes.

Similar ceremonies are observed by some other tribes, though not by any means so elaborately, so far as they have been studied; but a large field yet remains to be explored among these interesting Hill men of Southern Asia.

BRAHMANISM PAST AND PRESENT.—II.

BY PROFESSOR T. M. LINDSAY, D.D., GLASGOW, SCOTLAND.

In a former paper I described briefly Brahmanism as that appears in the ancient religious books of India. I showed that it was a practically consistent scheme of social life, ritualist observance, esoteric doctrine, and popular theology. It included a fourfold distinction among men based on creative selection: worship, which centred in the sacrifice of oblations in fire, culminating in the last giving of one's body to be burned after death; a pantheist doctrine of the universe, which, after many struggles to explain the origin of all things on a monist basis, had to content itself with a confused dualism, and a theology which taught the people that every god was an emanation from the one Supreme Existence. This paper, perhaps, ought to relate how, according to later religious literature—the Puranas and Tantras—Hinduism resulted from throwing into the melting pot the old simple beliefs of the Veds, Brahmanism as described, the mild doctrines of Buddha, and the savage rites of the non-Aryan races, until the whole could be made into one amalgam under the superintendence of the Brahmans, the hereditary religious guides of the Hindu race. My readers will, perhaps, pardon a brief recital of personal experience in justification of abandoning this common form of exposition.

A few years ago I was commissioned to visit and report upon the mis-

sions of the Free Church of Scotland in India. My duties kept me twelve months in the country, and frequently led me to spend days in villages away from roads or railways. I had previously read what ancient religious books of India could be found in translations, and such expositors of Indian religions as Professor H. H. Wilson, Dr. Max Müller, Professor Monier Williams (perhaps the safest guide), Sir W. W. Hunter, and others. I went to India with the results of this reading in my memory, ready to apply the instruction received, expecting to see what I had heard or read. What was apparent, on the contrary, was a wonderful religious confusion of worships *in what was called Hinduism*, a heterogeneous, almost fortuitous conglomeration of religions, and the universal prevalence of worships, continually fed by new shoots from a living, germinating polytheism, quite distinct from that of the deities of the Hindu pantheon. Clement of Alexandria and Eusebius of Cæsarea, to say nothing of the Prophet Isaiah, seemed to me to give the descriptions of eye-witnesses as compared with most of the above-mentioned authorities. The result was bewilderment, and the mental conclusion was that one Brahman doctrine appeared to be true—the doctrine of *Maya* or Illusion, and that I had fallen a victim to it. Soon, however, I got hold of men who were seriously striving to see the natives of India as they are, and not as the Brahmans describe them, members of the Archæological Survey of India, contributors to the *Indian Antiquary* and publications of a like kind in Calcutta and Madras ; above all, minute descriptions of the habits of the people of the various provinces, such as may be found in the volumes of the Bombay *Gazetteer*, or generalizations from long personal observations, such as those of Sir A. Lyall in his "Oriental Studies," and the invaluable MS. folios of Mr. Buchanan-Hamilton in the India Office. They all told a different tale from my previous authorities. Let me, therefore, in this paper give the results of personal observations rather than of reading.

If we take the census of 1881 as a basis, the non-Christian population of India may be roughly divided into Hindus, aboriginal tribes, Mohammedans, and certain miscellaneous sects, including Jains, Buddhists, Parsees, Sikhs, etc. The miscellaneous group includes about six millions of people, the Mohammedans about fifty millions, while the Hindus and aboriginal tribes amount to about two hundred and six millions. Of these two hundred and six millions probably over twenty millions have no relation to Hinduism at all, and belong to the Santals, Gonds, Khasis, and to the Hill tribes of portions of Bengal. Among the remaining one hundred and eighty-six millions, who may be called Hindus, there are multitudes variously classed under the name of out-caste or depressed castes. These may be estimated at from forty to sixty millions, leaving about one hundred and thirty millions of caste Hindus. Caste Hinduism rests on a basis of depressed castes entirely outside of the Brahmanic division, and these are again surrounded by a fringe of aboriginal tribes. This has an important bearing upon Christian mission work. Those missions which have hitherto

secured large numbers of converts have mainly concentrated their efforts on the depressed castes or on the aboriginal tribes. Caste Hinduism has hitherto yielded few converts, but those few have usually been men of large influence. Out-caste and aboriginal Hinduism has yielded a large number of converts, but these have not furnished many men able to make much impression upon the public life of India. This fact is apt to be continually forgotten when results are tabulated, and still more when they are commented upon in American and European journals. The depressed castes and the aboriginal tribes have their rules about food and intermarriage as well as the caste Hindus, but in both, though not with the same strength, the feeling of family seems to be stronger than the feeling of caste. It is regarded as an inevitable fact that when a caste Hindu becomes a Christian, he has to give up everything for Christ—father, mother, wife, children, goods—and what is more, that no further impression has been made than the detachment of this single individual, and that no breach has been made in the smooth hard wall of Hinduism. The individual is simply thrown out, and has no influence on the circle among whom he lived. On the other hand, among the Santals and other aboriginal tribes, each conversion is a breach made in the heathenism of the tribe, and the one convert is sure to bring many others, perhaps his whole village, to Christianity. Among the depressed castes, the Mangs and Mahars, of the Deccan, if one convert be gained for Christ, the probability is that in course of time other members of his family will also become Christians. The Hindu counts family life as important as the depressed castes or the aboriginal tribes do, but with the caste Hindu the tribe which surrounds and encloses the family has crystallized into the caste. The tribal life which is seen among the Santals and the Bhils presents the features of rude, undeveloped, and uncivilized society everywhere. It existed among the tribes crushed into uniformity under the Roman Empire, and among our British and German ancestors. Caste seems to me to be the crystallization of a rude and primitive state of living together. Hinduism, in the strict sense of the term, is a cellular system of society, where the walls consist of an elaborate method of boycotting in food and marriage, fashioned and maintained by an elaborate ritual. "Caste gives its directions for recognition, acceptance, consecration, and sacramental dedication of a human being on his appearance in the world. It has for infancy, childhood, and manhood its ordained methods of sucking, sipping, eating, drinking, etc.; of washing, rinsing, anointing, and smearing; of clothing, dressing, and ornamenting; of sitting, rising, and reclining; of moving, visiting, and travelling; of speaking, reading, listening, and reciting; and of meditating, singing, playing, working, and fighting. It has its laws for social and religious rights, privileges, and occupations. . . . It unfolds the ways of committing what it calls sin, accumulating sin, and of putting away sin. . . . It interferes, in short, with all the relations and events of life, and with what

precedes and what follows. It reigns supreme in the innumerable classes and divisions of the Hindus, whether they originate in family descent, in religious opinions, in civil or sacred occupations, in local residence." And the elaborate rites differ in the different castes. It furnishes the wedges which have riven asunder and are keeping separate the general mass of the Indian people. Society is united out of tribes by intercourse, intermarriage, and the sharing of food ; caste is the stereotype mould which has preserved the ancient prejudices which savage tribes have against each other, and which have been worn away in almost all countries of equal and inferior civilization. It is the disorganization, not the organization of the Hindu people ; the contradiction of the claims of a *national* congress ; the permanent prevention of an Indian public opinion.

Nor is there any organization of society under the Brahmanic ideal of a *fourfold* classification of men. The census returns, indeed, reveal that men claim to rank as Brahmans, Kshatriyas, Vaisyas, and Sudras ; but look beneath the surface, and you find over a hundred Brahmin castes, separate from each other as rigidly and by the same principles of boycotting as they use to keep themselves separate from the lower castes. Brahmans are not the universally recognized priests and teachers ; some castes within the pale of orthodox Hinduism have always insisted on having priests of their own caste. And the Brahmans themselves follow every employment, "from the calm *pundits* of Behar, in their stainless white robes, and the haughty priests of Benares, to the potato-growing Brahmans of Orissa, half-naked peasants, struggling along under their basket of yams, with a filthy little Brahmanical thread over their shoulder." Nor is there any uniform order in the other castes according to the ancient Brahmanical rule. The Rajputs of Rajputana are Kshatriyas ; men of the same descent in Gujerat are low-castes. The Gond princes of the Central Provinces are Kshatriyas, and their kinsmen are outside caste limits altogether. Instances might be multiplied almost indefinitely to show how little the facts correspond to Brahmanic theories. The disintegrating influence of the idea of caste may be seen in one of the ways in which new castes come into being ; its true character as the stereotype mould of a barbarous and primitive stage of society in another. Caste is *fissiparous ;* it can fall into fractions, each of which retains its power of life separate from the once whole organism. If a few families belonging to one caste migrate to a distance and lose touch with those who remain at home, they tend to become a separate caste, which in time boycotts and is boycotted by the parent organism ; and almost all Hindu reformers who have courage to separate themselves from Hinduism end in becoming founders of new castes. Again, the Brahmanic prohibition against admitting low castes to share in the Hindu religious life is continually disobeyed by Brahmans themselves. "The system of castes," said the late Sir George Campbell, in 1871–72, in reporting upon his government in Bengal, "gives room for the introduction of any number of outsiders ; so long as people do not

interfere with existing castes, they may form a new caste and call themselves Hindus ; the Brahmans are always ready to receive all who will submit to them and pay them." This formation of a new caste does not mean that the mode of life is much changed or that the worship is greatly altered. The tribal customs are crystallized into caste rules, and the tribal deities may get a Brahmanic pedigree manufactured for them. Their crude primitive tribal life becomes stereotyped in a caste—and that is almost all.

Let us turn now to the religions of Hinduism. It must always be remembered that Hinduism is of the old-world, pre-Christian type, somewhat difficult for us in these days to conceive. It is not a great state institution like Islam, nor even like the early Roman paganism. Still less does it resemble Christianity, which is a brotherhood of worshippers having a common creed, the rationale of their faith. I remember asking a learned Vedantist, who had spent two days in teaching me something about his beliefs—a man who had read Spinoza, Berkeley, and Hegel (in an English version)—whether he could give me any definite preposition which all people who were Hindus could accept. He very readily said, "That woman is a wicked animal," "That the cow is a holy animal," but he could add no more *universally* accepted truths ! Hinduism is "a scheme of living interwoven into the whole existence and society of the worshippers, and placing every natural habit or duty on a religious basis as the immediate reason and object of it." We are not to look for a common creed ; but if the old Brahmanic popular theology has sway over the one hundred and thirty millions of Hindus, we may expect that the chief deities of the Brahmanical pantheon are universally worshipped in every-day life, and that these deities are worshipped with the idea that they are the higher or inferior emanations of Brahm, the Supreme Self-existing Essence. This is exactly what we do not find. Brahmā, the chief emanation of Brahm, is scarcely worshipped at all. You will read in an authoritative book that there is no temple raised to Brahma in all India. Sir W. W. Hunter says that there is but one. There are three, I believe. I was in the best known at Pushkar, near Ajmere, built of beautiful pure marble, but the courts were empty, and not a worshipper appeared during the few hours I spent there, while other temples had their crowds of devotees. The Smarta Brahmans are, I am told, the only representatives of the old Brahmanic theology. Vishnu and Śiva are worshipped all over India, but not in the old Brahmanic way. They are worshipped each as the supreme existence, and not as emanations. Even these two popular deities are worshipped in many places, because they represent what were formerly and are still in the minds of most of their worshippers strictly local deities—departed heroes, sages, etc.—and the local name is still added to the Brahmanic title.

Moreover, the Brahmans themselves continually choose as objects of their family devotion gods whose names are not in the old orthodox Hindu

pantheon. Take the list of such deities for the Khandesh and Poona districts, and you find the deities Kajabai, Ramabai, Khandoba, Shankar, Maruti, Bhavani, Balaji, Vithoba, Dattatraya, Annapurna, and a host besides. Ask a Brahman why he worships Khandoba. He will tell you that Khandoba was an incarnation of Siva, and he thus attaches him to the official Hindu pantheon, finds a pedigree for him, as the Herald's College finds one for a newly knighted banker or physician in England. But if you pursue your inquiries a little farther, and get the priests at the shrine to read the sacred book relating their god's career, you will find that Khandoba was a popular hero, of the aboriginal race, who lived a fighting and thoroughly disreputable life—first a man, then a hero, then worshipped, and lastly supplied with a Brahmanic pedigree.

Vitoba and Dattatraya were Brahman sages, and their Brahmanic pedigrees are through Krishna to Vishnu. The great seat of Vitoba's worship is Pandharpur, about one hundred miles southeast of Jejuri, where Khandoba's huge shrine stands. There at pilgrimage time caste seems forgotten, which is explained when antiquarian research has shown that the place was an old Buddhist shrine. Balaji was a hermit who lived near the hill Sheshadri ; he is now called an incarnation of Vishnu.

I found that Mirabai was a very popular divinity in Udaipur, in Rajputana ; she was a poetess or hymn-writer, who sung in the reign of Akbar ; her pedigree is through Krishna to Vishnu.

These pedigrees are afterthoughts ; what we have is the worship of a popular man or woman, common in paganism all the world over. The Brahmans invent the story of an incarnation *after* the worship has become an established fact ; but the worship would remain if the pedigree were not invented. The living, sprouting polytheism of India, which is quite independent of Brahmanism, is continually creating new gods, and the process can be seen going on at this present moment. Some Hindus in the Punjab constituted themselves into a sect which worshipped, they said, Nikkel Sen. This Nikkel Sen was General Nicholson, whose unexampled bravery was thought to be an attribute of divinity. The good general used to argue with his worshippers, beat them with his bamboo, lock them up in jail—but the sect throve under persecution. Tukaram, the Marathi poet, a Sudra by caste, who lived two hundred and fifty years ago, is worshipped by thousands at Dehu. Tukaram's palanquin has during the last ten years become a god. M. Raymound, the French general who commanded at Haiderabad, is worshipped by Hindus there. The traveller can see Hindus in the early morning worshipping at Colonel Wallace's grave at Sirur. I have been *told* that on high occasions they offer brandy and cigars, which they fancy was their deity's choicest viands, but I did not see these offerings. Rice, and a little incense burnt in cocoa-nut shells are the common oblations. Brahmanical pedigrees have not yet been manufactured for those deities, but they will come in due course.

In my former paper I gave a list of objects which I had seen wor-

shipped, culled at random from my notes. The limits of this paper prevent my speaking about them in detail, though the subject is a tempting one. It could be easily shown that they prove that Hindu polytheism is no amalgam of creeds, wrought up into a system according to past or present Brahmanic ideas, but a free, vigorous living thing, making its new divinities day by day, unfettered by any rule. It is not specially Hindu ; what is going on in India is to be found flourishing in Central Africa, in the New Hebrides, in New Guinea—in short, all over the pagan world. Brahmanism has been powerless to guide, still less to restrain this lawless, ever-young polytheism. Its impotence can, I think, be explained, but space forbids.

Where, then, can we see the power of Brahmanism in Hindu religion ? It is there, strong, living, real. It must be remembered that, speaking generally, the Brahmans represent the Aryans, or the race long dominant in India. They are an aristocracy of over two thousand years' standing ; nor have they been an idle, useless aristocracy. They work hard, and all people know it. They are an aristocracy of birth and brain and work, and all this goes for a great deal. They have been for twenty-two centuries the practical rulers of India—those in power who have stood nearest the people and whose hand has been most felt by the ruled. They have been the ministers of Hindu Rajas and princes, often secretaries to Mohammedan rulers, officials under English rule. One conquering race after another has swept over India. Greek, Saracen, Afghan, Mongol, and Maratha have come down from its mountains ; Portuguese, Dutch, French, Dane, and English have come up from its seas, and set up their successive dynasties in the land, and most have disappeared ; but while they have come, remained, and gone, the Brahman has, in subordinate place, but in most real power, ruled, " swaying the minds and receiving the homage of the people, accepted by foreign nations as the highest type of Indian mankind." They have been not only the theologians and philosophers, but the lawgivers, the administrators, the men of science, and the poets of their race. They have been the Levitical tribe in India. They preside at the great festivals, serve in the massive temples, deliberate as the supreme theological faculty all over the land. The Hindu instinctively refers his theology to Brahmanic scriptures and traditions, which he personally does not care to examine or know for himself ; he takes care to pay reverence at some time or other, in his polytheistic way, to Brahmanic gods and their incarnations ; to all but a trifling number of the ordinary middle-class Hindu the Brahman's presence is necessary at all essential rites of their every-day family life. The Hindu is excessively superstitious : he fears the gods and demons and all manner of occult agencies in this visible universe, and the Brahman is master of the spells and charms which can control these agencies. A saying is current all over India : The whole universe is subject to the gods ; the gods are subject to the *Mantras* (spells or charms) ; the *Mantras* to the Brahmans ; therefore the Brahmans

are our gods. They are the medicine-men for India. The Brahman is supple, his religion is not a matter of creed, but of customary practice. He can open his pantheon to every new deity which is presented to him for registry. He can and does act the part of Herald's College to all worships and tribes, and provides Hindu pedigrees both for the clan and for its gods. Aboriginal tribes pressing into the civilization nearest them are taken in hand by the Brahmans, and through them introduced into better society. This is the missionary side of Brahmanism, not sufficiently attended to by us in America and Great Britain, which is yearly sweeping into the Hindu fold thousands of converts, greatly outnumbering, close observers tell me, the converts of Islam and Christianity put together.

And, lastly, the Brahmanic philosophy formulates with sufficient precision for the Hindu mind that latent pantheism which seems inseparable from Oriental thought even in its crudest state. This influence of Brahmanism is not on the wane ; it rather seems to increase year by year ; for India is slowly becoming educated, and as education advances a crude polytheism must disappear. Lucreatius translated the coarse, obscene rites of his countrymen into a thoughtful recognition of the mysterious reproductive power of nature ; the Brahman philosophy has that translation ready made for the educated Hindu. It has one foe to fear, and Brahmanism knows its danger. Polytheism and pantheism require no necessary alliance between religion and a pure morality. English rule has taught and is teaching with a strength and rapidity which we at home have no idea of, that power, justice, and mercy should go together ; Christian missions all over the land in colleges, schools, preaching stations, and medical dispensaries show that religion and a high moral standard are inseparable things. The Brahman will tell you contemptuously or sympathetically, as he may be in the mood, that your Christianity is all included with a great deal more in his Vedantism ; he will take the Westminster Assembly's Shorter Catechism, cut out all that concerns a personal Christ and His atonement, leave only the metaphysical framework, and publish it as an *Aryan Catechism* (this has actually been done) ; but the personal Christ, with His pure morality and His Divine love and His all-sufficient atonement, is beyond him ; and he knows it.

THE STUDENT VOLUNTEER MOVEMENT.

BY REV. JOHN L. NEVIUS, D.D., CHEEFOO, CHINA.

Few religious movements of the present day have excited a deeper and wider interest than the Student Volunteer Movement for Foreign Missions. Commencing with the Summer School at Northfield, as its influence spread from institution to institution, and the increasing number of volunteers was heralded in our religious newspapers, its rapid advance was hailed with

rejoicing and thankfulness by all who love the cause of missions. It is due largely to the influence of the volunteers that the attention of the Church, and especially of young men and young women, has been roused to consider the prominence given to missions in the Bible, and to understand more fully the responsibility resting upon all Christians of giving the Gospel without delay to unevangelized nations. Of the devotion and ability of the young men who inaugurated this scheme we can hardly speak too highly.

Now that this movement has been in progress for five years, it is not too soon to inquire how far it has realized the expectations of its friends, and what modifications in methods may be suggested by experience. In an enterprise so new and so complicated it would be strange if mistakes had not been made. This would be natural even in the work of more experienced heads. I may, then, without hesitation offer some kindly criticisms and suggestions, hoping that they may be of use in furthering the cause which we have at heart.

On inquiring what results have been effected by the Volunteer Movement thus far, it is obvious to remark negatively that it has not increased the number of missionaries actually going to the field to the extent the reported number of volunteers led us to expect. Some of us, looking forward from our mission fields to efforts for obtaining recruits on returning home, expected to find a large number of ardent and well-equipped young men ready to leave at once for the mission field. We have been disappointed. The needed recruits during the last two years have been obtained with great difficulty. While some of the seminaries have furnished their usual quota, others have fallen far behind the average of the last forty years.

It might have been expected that there would be special interest in missions in the Presbyterian Church, as it was with it that a large proportion of prominent workers in the volunteer movement were connected. In this church, however, the difficulty of obtaining recruits has certainly not been less than elsewhere. From Princeton there went out to the foreign field last year three men—only about seven per cent of the graduating class. Union and Chicago sent out about the same number, if I am rightly informed, while Auburn, Allegheny, Lane and Danville furnished none.

Turning to the summary of statistics of the Student Volunteer Movement for the past year, we find that one tenth of the whole number have applied to mission boards and been either sent or rejected, while one tenth have "renounced" and two tenths have been "hindered." It thus appears that as many have renounced as have applied, and the number of the renounced and hindered is three times that of those who have applied. These are not the results which were expected. There has certainly been great lightness in assuming or renouncing the pledge.

It should be remembered also that of the one tenth who have applied, a considerable proportion have not been accepted, and of those who have

actually gone abroad, many had determined to be missionaries independently of the movement. Others, too, who have been nominally introduced into the missionary ranks by it, would probably have been missionaries without it. We had every reason to expect a constant increase in the number of missionaries from the greater interest of pastors, of church-members generally, and especially of women's missionary societies. We can, then, hardly resist the conclusion that, so far as appreciably adding to the number of those entering the foreign mission service, the Volunteer Movement has disappointed the hopes of its friends.

Another cause of disappointment which returned missionaries have met with in visiting the students in our theological seminaries is an evident estrangement, amounting in some cases almost to antagonism, between those who expect to go abroad and those who do not. In former years interest in missionary addresses was general. Now, in many of our seminaries at least, missionary addresses are attended only by a portion of the students. When asked the reason for this want of sympathy, the reply has been made that it is the natural result of unwarranted assumption and too much pressure on the part of the volunteers. This feeling is shared in by undergraduates in our colleges who are earnest Christians, including sons of missionaries. It found expression last year at a missionary convention in Union Theological Seminary, New York, in a severe arraignment of the Volunteer Movement by one of the students of that institution.

No doubt much of the dissatisfaction referred to above is due to rashness on the part of some of the younger and less experienced volunteers, which is by most of them discouraged and deprecated. I think, however, that some of these unfavorable results are directly attributable to the avowed principles and methods of the volunteers.

The movement assumes that, unless there is sufficient reason to the contrary, every suitable person fitted for the work ought to go to the foreign field, because the greatest need is there, and he can there accomplish the most good. This is by no means necessarily true. Many able and conscientious men can do more for the cause of foreign missions by staying at home than by going abroad. Believing this, they have acted accordingly. We must not put a stigma on such men as wanting in consecration or inferior in piety or devotion to others. This question is, of all others, a personal one. The responsibilities and risks connected with it are too great for any but the one chiefly interested to assume. I have been in the United States on furlough three times, and paid many visits to theological seminaries, with a view to gaining recruits for foreign missions, but have never dared to use the least pressure in urging a student to be a missionary. We may present the claims, the privileges, the pleasures, the encouragements and rewards, the difficulties and trials of missionary work, but the final decision should be left to each man's conscience in the fear of God

Young men may be and no doubt have been unduly influenced to be-

come missionaries in various ways—for instance, by appealing too strongly and too exclusively to their sympathies and imaginations. Some years since one of our prominent and honored missionaries, who had to a large extent the gift of enthusiasm and personal magnetism, succeeded in obtaining an unusually large number of recruits to go back with him to China. Only two or three remained to work. The others discovered before they had reached the end of their voyage that they had made a mistake. They went out under the influence of a temporary enthusiasm; they had not looked at the matter in all of its bearings; they did not know themselves or to what they were going; they had not counted the cost. It is well on every account that many volunteers have relinquished their pledge before going to the field; it would have been better not to sign it at all. I have conversed with some of these men and tried, at the request of others (perhaps I should not have done so), to strengthen their wavering purpose. Perplexed and annoyed, they sought to find reasons satisfactory to themselves and others for regarding themselves as providentially hindered. I could not help feeling sorry for them. It is a serious question with regard to many who are marked "hindered," whether they should not rather be classed with the "renounced."

Young men may be unduly influenced by falsely applied logic. A person may be addressed thus: "Have you not devoted yourself unconditionally to the service of Christ? Is it not evident beyond question that the Church is not doing what she ought for the cause of foreign missions? Should you, then, not go? What reason have you for not going? How can you conscientiously refuse *now* to give yourself to the work of foreign missions?" A person without deep convictions or a settled purpose, who is induced to go abroad in some such way as this, soon finds himself in a very awkward position. Arrived on the field, he discovers that his heart is not in the work, and that he is not fitted for it. Consistency, self-respect, and duty urge him forward in the task he has undertaken; but he finds himself with regret and mortification thinking of plans to get home, or grieving over the useless expense incurred in sending him out. Such cases, which are not imaginary, may well lead us to hesitate before we assume the responsibility of urging any one to devote his life to missionary service.

In order to secure larger numbers for the field, we may be tempted to influence men unduly by presenting the missionary work in a way that is partial and misleading, giving only the bright side of it. Our Saviour has given us an example to guide us in this matter which should not be disregarded. When individuals and multitudes followed Him to be His disciples, in His desire that they should not be deceived or disappointed, He told them plainly all and the worst that they had to expect. He said: "Yea, the time cometh that whosoever killeth you will think that he doeth God service," adding, "but these things have I told you, that when the time shall come, ye may remember that I told you of them." His lan-

guage almost seems harsh and repellent. It was, however, dictated both by kindness and wisdom. Such language never repels the right kind of men. It is intended to keep back those who are not. In accordance with the example of our Saviour, while we may gladly dwell upon the privileges and joys of the life of a missionary, we should not fail also to speak of the lifelong expatriation, climatic disadvantages, the work of acquiring difficult languages, the contempt and opposition of the heathen, the possible uncongeniality of missionary associates, the trial of years of labor without converts, and the "care of all the churches" when converted and multiplied. The question of duty should be decided in view of all these conditions and emergencies.

We may further inquire whether the pledging of young men and young women three, four, or five years before they are expected to enter upon their work is not premature and ill advised? The time may not have come for such a decision. Who can tell what changes may take place while a young man is in college or the seminary which may necessarily change the whole course of his life? God, who sees the end from the beginning, may call and does call some persons to the missionary work when very young. For us to do the same might possibly result in positive injury to the individual in question and the cause we wish to serve. Many who have thought that by signing the pledge early and using their utmost effort to induce others to do so they were doing a great service to the mission cause, have found that their zeal was little more than a temporary sentimental enthusiasm, expending its force long before the time came for commencing the work. A few years since a little company of student volunteers in one of our seminaries earnestly and almost reproachfully besought a fellow-student to sign the volunteer pledge, but he could not think it his duty to do so. That student is now a missionary in China, but the volunteers remain at home.

As might necessarily be inferred from the course pursued of urging all students indiscriminately to sign the pledge, a divine personal call is not deemed necessary, and the lack of such a call is not regarded as an excuse. On this point the leaders of the movement are clear and outspoken. The outward call is deemed sufficient and authoritative. It is said: "When you hear an alarm of fire you do not wait to inquire whether you are called, but respond without hesitation and do what you can." We must, however, perceive that the reasoning by analogy from a fire alarm to the call from unevangelized nations is by no means conclusive; and this illustration might be differently regarded by a person who had responded to a fire alarm, but been told by a policeman to keep out of the way, as he would hinder rather than help.

The question, "Is a special divine call necessary?" is of the first importance. In even the smallest matters a Christian should inquire, "Lord, what will Thou have me to do?" How much more so in a question which determines his life-work and is so vast in its scope and far-reaching in its

results! Dr. Charles Hodge, in a letter to theological students on the subject of "The Call to Foreign Mission Work," says: "When a man has become a minister, the next question is, 'Where is he to go?' This is not a question for him to decide. His position in this respect is analogous to that of an officer in the army. Such officer cannot say, 'I will go to such a post, because it is the most important or the most desirable.' So it is with the minister. . . .

"In the apostolic age some were sent to the Gentiles, some to the Jews (Gal. 2 : 9). So now it is the duty of some ministers to preach the Gospel at home, and of others to carry the glad news to the heathen. How is any man to know to which of these classes he belongs? Just as he was led to know that he is called to the ministry at all."

The external call was never presented with greater force than when our Saviour directed the attention of His disciples to the "sheep without a shepherd," and to "the fields white to the harvest." He did not say, however, "Go to work at once and induce as many to go with you as possible;" but what He said was, "Pray ye the Lord of the harvest that he send [or thrust] forth more laborers into the harvest." Those whom God will use in the evangelization of the world must be men of His own choosing and His own sending.

It may be said, What, then, would you have earnest Christian young men who wish to serve the foreign mission cause do? I answer, I would have them do just what they are doing, and with ever-increasing zeal and assiduity, but *with one exception.*

The principal measures which have hitherto been used by the Student Volunteers, and which cannot be too highly commended, are, first, summer schools and Bible classes for the purpose of presenting and emphasizing Bible teachings on this subject; second, the disseminating of a missionary literature; third, missionary lectures and conferences with returned missionaries. These are all efforts in the right direction. There can be no mistake about them, and they cannot be too vigorously made use of. The one exception which I would make is that of urging individuals to pledge themselves. The objections to this, some of which have already been referred to, may be summarized as follows:

First. It is unnecessary and gratuitous. The pledges of discipleship and of the Gospel ministry, which are of Divine appointment, are sufficient and have no need of being supplemented by further pledges. All actual duties are included in them, and the presumption is that additions to them will prove to be not only needless, but harmful.

Second. The wording of the pledge does not give due honor to God. As has already been stated, it makes very little of the internal Divine call. Its language is not, "As Thou wilt," but, "I will, if Thou permit." It gives to man the power of determining and to God that of preventing. Its terms, "I am willing and desirous, God permitting, to be a foreign missionary," might perhaps be construed to mean only that the one subscrib-

ing this form of words is willing to be a missionary if God should so direct. But with this construction it would be a misnomer to call these words a "pledge," or one signing them a "volunteer." As a matter of fact, the volunteers have not put this possible construction upon it, but regard the signing it as an expression of a determination to be a missionary, God permitting.

Third. The pledge is answerable for injurious consequences which are distinctly traceable to it. Alienation and opposition as a result of unwarranted assumptions and undue pressure have already been referred to. More than this, volunteers who are rejected for reasons which existed when they signed the volunteer pledge, and should have prevented their doing so, are subjected to needless disappointment and chagrin. Renounced volunteers must always look back to their assuming the pledge with regret, perhaps with a sense of injury in having been induced to do what they should not have done. The broken vows already reported mean consciences wounded, character deteriorated; it means lowering the public conception of the solemnity of a vow, and in the Church at large disappointment and doubt.

In the place of the "pledge" I would submit, for those who are laboring for the mission cause, the following propositions and suggestions, which embody some thoughts presented or at least hinted at above:

1. It should be assumed, emphasized, and reiterated that *every minister of the Gospel is by his being such necessarily pledged to the cause of foreign missions,* and also pledged to be a foreign missionary if the Lord will. The Gospel which he preaches is a proclamation to the world, and those whom God has called to preach it are, or at least should be, ready to go to any part of the world to which the Master may assign them.

2. The interests of the foreign mission cause require that *a great work be done at home*—a work no less difficult and important than that in heathen lands, and demanding in those who prosecute it the same profound interest in foreign missions and the same gifts of mind and heart as are required by the foreign missionary. The command to evangelize the nations is given to the Church as a whole, but few comparatively of her members have as yet begun to appreciate the full measure of her privileges and responsibilities. She must be roused to a realization of her actual relations to the heathen world. All believers should know and acknowledge that they are personally responsible in this matter as well as those who go abroad, and that to be identified with the cause of missions is a necessary part of Christian discipleship. They must realize that in the Divine ordering God-chosen and God-sent laborers are to be obtained in answer to the prayers of His people. Before the Church as a whole can so join in this common prayer that it shall be intelligent, sincere, and acceptable, they require more Scripture teaching; more of the world-embracing love of our Saviour; a new baptism of the Holy Spirit. We must conclude, then, that one of the greatest needs of the time is that of men fired with mis-

sionary zeal, making their influence felt in our theological seminaries, colleges, churches, Sunday-schools, and editorial chairs.

3. *It is by no means certain* that all who wish to serve the cause of foreign missions will accomplish most by going to the foreign field. Well-known names of men who have exerted a world-wide influence for foreign missions while remaining at home will at once be suggested in this connection to the minds of all who are familiar with the history of missions in recent years. There can be little doubt that God will choose and use such men in the future for the same work. This work, however, will not be done by those who are unwilling to go abroad and wish to compromise with duty by doing what they can for foreign missions while at home, but by those who are in thorough sympathy with the Master and count it their joy to do whatever He bids.

4. *God will determine our fields of labor if we truly desire to do His will.* He sees the gifts developed or undeveloped, known or unknown to men, of each of His servants, and He knows in what part of the world is the place and the work in which their special gifts are to be exercised. We are not to expect that He will reveal His will to us in any startling or miraculous manner, but rather in the ordinary course of His providence, and in a great variety of ways. The Spirit may use the written word, or facts relating to the heathen world, or the appeal of a human agent, written or verbal. The call may come in an early or an advanced period of one's history. It may come in a desire implanted by God's Spirit, leading one to say, "I delight to do Thy will, O God," or in a stern sense of responsibility, of which the natural expression is, "Woe is me if I preach not the Gospel to the heathen!"

5. All ministers of the Gospel, whether located at home or abroad, are united as fellow-laborers in promoting the interests both of home missions and foreign missions. A minister at home, by urging upon his flock the claims of foreign missions, is benefiting them as well as the heathen. Only by doing this can he give to those to whom he ministers those broad, elevating, and Christlike conceptions of the Gospel which are necessary to their full spiritual development and greater usefulness. On the other hand, the foreign missionary, by devoting his life to the heathen, is not a loss to the home Church, but an important object lesson, a much-needed stimulus and inspiration.

There should be, then, perfect sympathy and a profound sense of unity among all Christ's fellow-workers. The terms home missions and foreign missions do not represent separate, much less rival interests, but are only convenient distinctions between different departments of the same work. In this world, redeemed by the blood of Christ, and in every part of which Christ's power is exercised and His power may be felt, there then is no place which we may regard as literally foreign, no place where we may not feel at home.

COMITY AND CO-OPERATION IN MISSIONS.*

BY REV. W. J. TOWNSEND, D.D., BIRMINGHAM, ENGLAND.

One hundred years of missionary enterprise by the Free Churches of England have come and sped. It is impossible to attempt to fully estimate what has been accomplished thereby for the welfare of mankind and the glory of God. A passing moment may well be spent in recalling the fact, so that our fervent thanks may be rendered to God for the results of such effort, and to help us in considering how to make the enterprise more fruitful in the future. All the romances of modern history, real Acts of the Apostles, which are included in the names of William Carey, Robert Morrison, John Williams, Thomas Coke, Robert Moffat, Barnabas and Samuel Shaw, William Knibb, Alexander Duff, William C. Burns, John Hunt, William N. Hall, David Livingstone, Charles New, Samuel Marsden, and many similar, are the outcome of that enterprise. As to the work accomplished, it has touched all departments of human life and progress. Languages have been constructed and systematized, industrial arts and habits of civilization have been introduced, untold abominations of idolatry and licentiousness have been driven out, vast districts of country have been reclaimed and cultivated, commerce and national interchanges have been promoted ; but beyond these secondary results, nations have been placed upon a higher moral plane, and untold millions have been translated into the full salvation which the grace of the Lord Jesus Christ bestows upon the believing soul. As a faint indication of the present position of the movement, we present the following statistics of the missions now being conducted by the Free Churches of England, not taking any account of the missions which have resulted in the formation of free and self-supporting churches in various parts of the world. The present missions stretch from the Indies in the West to Japan in the East, and from Westphalia in the North to the New Hebrides in the South. They comprise 6000 stations, 560 foreign missionaries, 26,500 native agents, 160,000 communicants, 163,000 children under Christian training, and include about 600,000 adherents.

But our outlook in relation to missions should not be backward, but forward. We have not to "rest and be thankful," but to seek a wider extension of the movement. This can be done mainly by seeking a new baptism of the Divine Spirit upon our churches and missions, which will in itself result in the multiplication of agents and agencies, in an enlarged liberality, and in the perfecting of our machinery. This is a matter for the profoundest attention of our committees and societies. But there is a subject of immense importance to all the missions here represented, which demands our patient and prayerful consideration. This is the inter-rela-

* A paper read at the Free Church Congress, Manchester

tion and inter-communion of our various societies with each other in order to avoid unhealthy rivalries in certain localities, overlapping within narrow districts ; and to promote a spirit of Christian union and co-operation, that resources may be economized, and the possibility of a narrow sectarianism springing up in heathen lands may be effectually prevented and destroyed.

The first thing to be aimed at is to resolve that among the missions represented here there shall be no interference with each other's borders. It is futile to say that one denomination has as much right as another to enter certain districts. Conceding this, it must be remembered that sometimes it is infinitely nobler to forego a right than to claim it. Rival associations on the same ground are needless when there are immense territories of the heathen and Mohammedan worlds either altogether unoccupied or but sparsely cultivated. Such room, indeed, existing that, if all the forces in the field to-day were re-distributed, they might each occupy spheres which would employ all their available agencies without touching those filled by others. Two societies need not tread the same ground while there are regions beyond quite untouched. As a general rule it may be laid down that where a society has priority of occupation, and is doing its work with faithfulness, another society shall not intrude upon the same ground, but shall go further afield.

Doubtless there are many cases in our history where a noble magnanimity has been exercised by one society toward another. Dr. Duff only voiced a sentiment which has had practical application in several directions when he said, in relation to the successful work in Tinnevelly, " I would as soon leap into the Ganges as venture to go near Tinnevelly, except as a brother, to see the good work which is going on." But, on the other hand, all societies have had occasion to sorrow that their work has been marred and their usefulness lessened by other societies entering the field in too close proximity to them, and carrying out their programme in apparent rivalry.

This may not be avoided in all cases. Some societies may be impracticable in the matter, but as to *us*, bound together by common sentiments and principles, and only separated on subjects of secondary importance, we can and ought to come to a clear understanding, that so far as we are concerned the heathen world shall have no spectacle of a divided Christ or a divided church presented to it, but that our sphere of operation shall be chosen with due regard to mutual courtesy and real brotherhood. It must, however, be borne in mind that there are cases where this rule cannot strictly by observed, as in great centres of population or strategic importance, as Shanghai, Pekin, Calcutta, or Cape Town ; but such exceptional cases are no argument against the adoption of a general course of missionary comity. And here it would be improper not to notice the magnificent offer made the other day by Mr. Robert Arthington, of Leeds, of £30,000 toward the equipment of new missions, provided steps were taken

toward a readjustment of present boundaries, so as to avoid overlapping and the consequent waste of energy and resources thereby involved. The offer should be accepted if possible, but if not it shows the drift of opinion in the right direction.

Closely related to this subject is that of receiving members from neighboring missions and of employing the agents of other societies without due examination into character or brotherly communication with the officials of the societies concerned. Native converts are subject to strong temptations from a habit of insincerity, which has become a second nature, and from inducements to profess Christianity in the hope of thereby securing an easier lot in life. Therefore they are sometimes led to exchange from one church to another, because discipline has been exercised or offence has been taken, or some advantage may be obtained. On the other hand, the missionary is laudably anxious to be able to return an increase in the membership of the mission, and may receive the proselyte without sufficient care being exercised or inquiry being made. Friction between the societies has thus arisen, and in many cases lamentable results have ensued to the mission, which has gained only unworthy adherents.

Then, as to the employment of native or other agents who have been in the service of other societies. There is a higher rate of payment offered by some mission boards than others, and where this is the case, agents are under inducement to transfer their services from the Church which has been the channel of salvation and the training medium to them for the sake of the higher stipend. Then, on the other hand, the missionaries of some societies may be more than willing to engage agents ready trained, and whose power for good work has been proved. What is common in some churches at home in this respect is quite as common in some missions abroad. But *we* can come to a determination that Christian charity shall never be outraged by *us* in this respect. Our managing committees can arrange that, as to converts, none shall be allowed to pass from one church to another without due caution, nor without full inquiry by friendly correspondence being instituted. So also as to the employment of agents. It should be required that they should bring with them an unblemished reputation, and that they should not receive a higher stipend than that of which they had already been in receipt. In localities where several societies are working side by side, one uniform rate of wages for native agents might be adopted. This rule is carried out in a few cases with excellent results.

What has been advanced shows that it is becoming increasingly important that the spirit of Christian union should be cultivated in the mission field. The object of such approximations should be to attain *organic union* where that is possible without sacrifice of truth, or *federation* against a common foe and in favor of common interests where union is not feasible, or *co-operation* in a kindly and helpful spirit where federation may not be convenient. There are already some delightful approaches made in

these directions with the happiest results. In Amoy, missionaries from two hemispheres and two societies began to work simultaneously. They associated together, interchanged appointments, and their stations grew as one church. Their converts knew no difference between one society and the other. They could not have conceived the ground of any difference. But one home committee became afraid, and issued instructions that there must be a separation of interests. The missionaries frankly said they dared not take the step, and offered their resignations. The order was cancelled, and the churches have continued together and prospered greatly. So also is it in Japan ; several churches have united and now labor as one with a sense of breadth and freedom which is a great inspiration, and we know that the success of the Gospel in Japan is one of the glories of our modern missions. The same spirit is operating in China among the Methodist denominations. There the China Methodist Union has been formed for the purpose, as far as possible, of assimilating forms of worship and church government throughout the empire. It is proposed to have a common hymnal, common class-books, one form for examining native students, a common literature and one mode of receiving or exercising discipline on members. Thus a common Methodism for China is being cautiously arrived at. Who does not perceive the importance of seizing present opportunities for such a purpose, when merely initial work is being done and when the ground is mainly unoccupied ; and indeed to aim in all desirable and possible ways not at one Methodism or Presbyterianism or Congregationalism, but at a common glorious Christianity, that the infinitely comprehensive prayer of the Redeemer may be fulfilled, " that the world may know that Thou hast sent Me."

Missionaries in the field feel the need of such approaches more than we can realize. Some of the most sagacious and experienced do not hesitate to declare that by the present method of working in separate and apparently rival denominations the conversion of the heathen world is practically impossible, or must be indefinitely deferred. To take one field as an example. There are twenty-seven societies of as many denominations reproducing their separate organizations, customs, articles, creeds, and polities before the people. One great denomination has eight subdivisions, and several others have three or four. These generally have churches in the larger cities. In one city there are seven different missions, in others four or five. Not a word can be said against these denominations. They can all justify their existence at home on grounds at least satisfactory to themselves. But in heathen lands the *casus belli* is not known, and if known could not now be appreciated. The various conflicting statements put forth in the mission literature of the various societies, without any idea of controversy, are unspeakably confusing to the mind of the native convert. The Roman Catholic Church presents the front of external unity, and the Evangelical churches one of endless division. The result is that intelligent native pastors are even now reproaching missionaries that

churches bearing the name of the same Christ should be kept apart one from the other. One of the most eminent and experienced missionaries in the field says on this subject, "We are doing the native converts a great injustice in keeping them isolated from each other; we narrow their sympathies, we create controversies and bickerings, we deaden their Christian instincts, we positively retard vital religion among them." The dangers and difficulties to missions from this source in the future cannot be exaggerated. These dangers and difficulties are as yet in embryo. But with every advance of missions they will develop and strengthen, so that our societies may well consider whether they will not seek to minimize this evil—nay, to forestall its growth by such timely and careful measures as are possible in the direction of charity, co-operation, and eventual union.

A few words must now be offered as to practical steps which may be taken to promote the ends indicated as desirable. (*a*) A representative missionary board, composed of specially experienced men from the societies represented here, might be appointed to meet occasionally, to which all projects for entering new fields or extension in old ones might be submitted for friendly consideration, and which should have the privilege of recommending, counselling, or arbitrating, as might be required. Such a committee or board need not be large, but it should be influential and representative. Very happy relations now exist between some English societies, the secretaries of which meet together monthly for prayer and counsel. The plan might be extended as now suggested, and the societies might thus be united in closer bonds, and friction in the future avoided. (*b*) So also in the various fields in heathendom the agents of our societies might be instructed to hold at least quarterly meetings within convenient limits, to take counsel as to plans of work, and especially as to means of mutual accommodation and co-operation, so as to present to the heathen world the appearance of what we are in reality—an united church. The more general holding of united missionary conferences on the plan of those recently held at Shanghai and elsewhere will prove of immense benefit to our common enterprise, by uniting as in solemn league and covenant the agents of our missions in happy combination against the forces of evil. The early victories of the Gospel, when the gods of paganism were demolished and the splendor of Rome, festering with shameless licentiousness, was dashed to pieces like a potter's vessel, were won by an united church; and the more signal and rapid will be our conquests as we approach more closely to that model. (*c*) One crying want of our mission enterprise is an organ somewhat resembling the Missionary Review of the World, issued in New York, or on the plan of the *Review of Reviews*, which shall be pan-missionary in its scope, catholic in its spirit, wherein news of all missions can be reported, plans of extension discussed, candid criticism indulged in, and fresh enthusiasm kindled in the heart of the Church. It should become the most popular magazine of the day; certainly none would be able to compete with it for freshness, romance, or inspiring

power. A few wealthy laymen could surely be found to provide the capital for such a venture.

These matters, with others which may be suggested by the mention of them, are important, because the present moment is a crisis in missions. They have obtained a lofty vantage ground, they have won a splendid moral position, the whole world is open and is ripe for the harvest, and the opportunity for a universal diffusion of the Gospel is presented to us. A great extension of the sphere in all heathen lands is imperatively demanded ; a bolder front of aggression should be presented in all lands where Mohammed usurps the place of Jesus. The supreme demand of the hour is a more ardent and continuous missionary spirit in all our churches, which means a deeper piety, a profounder sympathy with the perishing, and a loyal appreciation of the mediatorial glory of Him who came to seek and to save the lost. Out of these will come larger gifts, vaster hopes, victorious faith, and prayer which gives God no rest, and will not keep silence or is silent only from its intensity, and in response to these will come from the throne in the heavens the answer, " I will pour water upon him that is thirsty, and floods upon the dry ground."

PROBLEMS OF JEWISH GOSPEL WORK.

BY PROFESSOR GEORGE H. SCHODDE, PH.D., COLUMBUS, O.

In this, the greatest missionary century since the Apostolic era, there is probably no problem in the Christianization of the world more vexing and perplexing than reclaiming the lost sheep of the house of Israel. It is a singular fact that the interest in this special kind of gospel work does not command the general interest of Christians that is enjoyed by the evangelization of the heathen world. The zeal for Israel's spiritual welfare is confined to particular circles, who have, however, done nobly in this cause. According to the recent statistics of Dr. Dalman, of Leipzig, doubtlessly the best authority on this subject, there are no fewer than 55 Protestant societies for the conversion of the Jews. Under their auspices 399 missionaries are at work at 127 stations all over the globe. The annual income of these societies is nearly $500,000. Of course these figures are small compared with the statistics of mission societies for heathen work, which are given at 264 associations, with 4495 male and 2062 female missionaries, and an annual income of more than $11,000,000. But when it is remembered that the Jews number only about 7,000,000 souls, it is seen that there is one missionary for every 20,000 Jews, while there is only one missionary for every 1,500,000 heathen. Jewish mission work has been able to enlist the keenest sympathies and co-operation of not a few prominent scholars. We need recall here only the name of the late Professor Delitzsch, of Leipzig, who saw in his Hebrew translation of

the New Testament, which was done entirely in the interests of gospel work in Israel, and not for literary or learned purposes, and to which the great scholar devoted nearly half a century of his busy life, the *opus magnum* of his scholarly career, the *monumentum ære perennius* of a life devoted to Christian research. Then we recall to mind also the name of the recently deceased Professor Caspari, of the University of Christiania, Norway, who, unlike Delitzsch, was himself a convert from Judaism, and who was the leading scholarly authority on the early history of Christian confessions, notably the Apostles' Creed and the Baptismal Formula. It was he who for decades was at the head of the work in the Scandinavian countries and made the cause there even more popular than it is in Germany. Other names in the Fatherland to be mentioned with honor in this regard are those of the late Professor Cassel, of Berlin ; of Dr. Strack, the editor of the *Nathanael*, the ablest and most thorough journal devoted to the cause of Jewish missions ; of Faber, who for seven years was actively engaged as Delitzsch's right-hand man in Eastern Europe in the Jewish settlements there, who, with Delitzsch, founded the seminary in Leipzig for the education of young men for this work, and now, with Dr. Müller, edits the quarterly *Saat auf Hoffnung* in Leipzig, issued by Delitzsch for a quarter of a century. The most widely spread interest in the cause is found in England and Scotland, where fully three fourths of the funds are collected ; but in neither of these countries have any names become specially prominent in this work. A friend of the cause has three times given thousands of pounds for the spread of Salkinson's Hebrew translation of the New Testament among the Jews of Eastern Europe and Africa ; but this work has not always been wisely or well done. It is true that in this way some two or three hundred thousand copies of the translation have been scattered throughout the Jewish Diaspora, but many, if not most of these, have been wasted. Of Delitzsch's version, some seventy or eighty thousand copies have been used in this cause ; but as a rule these have been sold, although at a nominal price, or have been given only to those asking for them. Nearly all of these copies have gone to the East, and this fact, together with the further fact that these books are wanted there, indicates both the best place and the best method of modern gospel work among the people of the house of Abraham.

Mission methods have in recent years been discussed more lively among the friends of the evangelization of the Jews than they have among the friends of foreign missions proper. That the work is a department of Christian gospel activity all for itself, requiring a different preparation on the part of the missionary, presenting entirely unique problems and perplexities, and accordingly demanding a method of its own, is recognized at all hands. It is, further, being accepted on all sides that the proper place for Gospel work in Israel by the representatives of the mission societies is the East, where the Israelites still retain the characteristics of a nationality and where they have been true to their historic traditions and instincts.

The Western Jew differs *toto cælo* from the Oriental Jew. The former has become thoroughly modernized. In his determination to strive for the commercial and financial leadership in the West he has compromised with Western civilization and thought, and as a result has given up the landmarks of his fathers. Under the leadership chiefly of the philosopher Mendelsohn, Western Jewish thought has been entirely revolutionized, with the result that nearly the entire Jewish contingent in Western Europe and America belong to the "Reformed" class, which practically means a rationalistic, or, at least, rationalizing school of religious thought. The leaders of Western Jewish thought are in close touch and tone with the Unitarian system of theology. Add to this the further fact that they see in Jewish monotheism the highest religious ideal, in the acceptance of which lies the spiritual redemption of modern society, and it will become apparent what an arduous field of labor for Christianity Western Judaism is. The Jew does not regard Christianity as a superior type of religion to that of his own, but sees in the New Testament covenant a retrogression, not an advance, upon that of the Old. Not he, but the Christian, is, in his eye, the backslider and the one who has departed from the landmarks of Moses and the prophets. To convince him of this cardinal error is a herculean task; and it is only in natures peculiarly spiritual that this work can be accomplished. It is true that throughout Europe, and in America too, each year witnesses the conversion of hundreds of Jews to Christianity; but it is also true that in proportion to the time and labor applied the harvest is very small. The dictum current among the Jews that a Jewish convert to Christianity is by that very fact a hypocrite is, of course, a base slander. Some of the brightest stars in the theological firmament of the nineteenth century are converts from Judaism. We need mention only such names as Neander, the father of church history; Caspari, already named; Philippi, the greatest conservative dogmatician of the Lutheran Church in Germany in this century; Kalkar, the Danish historian of Jewish mission work, and the first presiding officer of the Evangelical Alliance at its sessions in Copenhagen. In Pastor de la Roi's new work, in three volumes, on the same subject, just completed, there is given in historical order the lives and labors of hundreds of prominent Christians who have been converted from Judaism. This new work is a revelation in its line. Yet comparatively the harvest has been small, and that chiefly because of the utter perversion of modern Jewish ideas and ideals.

Yet this is not the reason why the leaders in this work regard it as the part of wisdom to turn their attention to the Eastern Jew. They very properly regard it as the duty of Western Christianity to look after the spiritual interests of the children of the house of Israel who live in their midst. To do this is not a part of foreign but of home missions, and should be classed with the work among the churchless and Christless masses in our great cities. This is regarded as a fair demand of rational mission methods.

The Eastern Jewish communities present an altogether different field of labor. Especially in Northern and Eastern Austria and Southern Russia there are entire districts almost altogether inhabited by Jews, and these are the traditional Jews—the modern representatives of the Pharisees of Christ's day. For them the history of the past eighteen hundred years is practically a blank ; it has passed by them without influencing them in a particle except to make them more determined in their formalism and stereotyped Talmudism. All contact and touch with Western thought or culture is avoided as they avoid the pest. While they all speak a jargon —*i.e.*, a German dialect, or, rather, a middle high German dialect interlarded with Hebrew and other words by the hundreds, the only literary language used among them is the Hebrew. Their newspapers—the *Hammeliz* and others—are all written in classical or jargon Hebrew, and the average schoolboy learns how to write a Hebrew modelled entirely after that of an Isaiah or the Psalmist. It is for this reason that the worker among them must be a fine Hebrew scholar, and that, too, not only in the biblical idiom, but must also be thoroughly at home in post-biblical Hebrew —in the Talmuds, the Midrashim, and other literature of this kind—for it is in them that the Eastern Jew lives and moves and has his being. From this it appears that the equipment of the gospel workers in Israel has preparatory work to go through of which his brother laboring in a heathen land has no idea. The Talmuds are a labyrinth the intricacies of which only the greatest of industry can master even relatively.

Only recently the courts of Austro-Hungary brought to public notice a state of affairs characteristic of the thought and life of Oriental Judaism. It was a suit tried for the purpose of collecting back taxes from the so-called miracle-working rabbi at Sadagura, a short distance from Czernowitz, the seat of a new university. There, in a grand palace, surrounded by guards and courtiers of his own, revelling in wealth, the gift of the faithful, sits enthroned the "Jewish Pope of the East," the highest authority among the Chasidim, or Pious party of Oriental Judaism. The dignity is hereditary in one family, and the rabbi has the reputation of having superhuman power and wisdom. As a consequence, his intercession and help is sought on all occasions by confiding thousands, to whom, in mysterious form and words, he renders answers, but only for cash. Practically he is the spiritual head of Jews as much as the Pope is of the Roman Catholics. His "cherem," or curse, or excommunication, which always brings with it an absolute boycott, socially and commercially, by all the Jews, is feared even by the State officials. Recently he almost ruined Baron von Mustaza, the leading Christian at Sadagura ; and the fear of his spiritual power has prevented the government officials from claiming taxes due them, until recently patience had ceased to be a virtue.

While it is true that the Pope of Sadagura is not recognized by all the Eastern Jews, the blind and fanatical adherence rendered him is typical and representative of the spiritual condition of the Jews of the East as a

whole. In recent years our information on this subject has been greatly enlarged, chiefly through the publications of the *Instituta Judaica*, of Leipzig and Berlin, associations of theological students under direction of prominent professors, the object of which is to study the Jewish mission problem, particularly post-biblical Hebrew, and to enthuse young men for this work. The authorities and agents of these societies, especially Faber, Lhorsky, and Vollert, have in these reports given vivid descriptions of what they saw and heard. Probably the most interesting among the articles and reports in *Nathanael*, *Saat auf Hoffnung*, and the *Instituta* publications are the accounts given of the spontaneous Christward movements among the Eastern Jews, of which there have been three. The oldest and most promising is that headed by the Jewish lawyer Rabinowitz, of Kishnef, in Bessarabia. By the study of the New Testament he, a zealous worker for the spiritual welfare of his people, came to the knowledge of the truth that Jesus of Nazareth was the promised Messiah of the Jews, that in Him the promises and predictions of the Old Testament had been fulfilled. He inaugurated a movement proclaiming this news, and has, since 1885, been preaching the Gospel to his people in the jargon, as also publishing sermons, addresses, and the like. He was baptized several years ago by Professor Mead, of Andover, Mass., in the American chapel in Berlin, and the English friends of the cause have built for him a church. His movement does not receive the general sympathy he had expected, because it is his purpose to establish a national Jewish church, in which Jewish peculiarities claimed to be consistent with the adoption of faith in Christ—such as observance of the seventh day, circumcision, and the like—are to be retained, on the ground that these are traits of the Jews as a nation and not as a religious communion. The latest public utterances of Rabinowitz are found in *Saat auf Hoffnung*, 1892, *heft* 1, in which he deplores the anti-Semitic agitation in Russia, as also the fact that the progress of his work among the Russian Jews is exceedingly slow, although he himself is as firm as a rock in his acceptance of the New Testament as the fulfilment of the Old. Somewhat similar in character is the movement inaugurated independently of him in Hungary by the Rabbi Lichtenstein. He too accepts in Christ the promised Messiah, but rejects characteristic and fundamental doctrines of Christianity, such as the Trinity. Lichtenstein until lately was determined to remain a Jew, but now has been baptized. Whether these movements can yet be purified and be made subservient to genuine mission work remains to be seen. The same is true of the similar movement in Tomsk, Siberia, headed by a Polish exile, of which Delitzsch reported in *Saat auf Hoffnung* several years before his death, but of which little further has been heard.

These movements throw a strange light on the state of the Jewish mind and soul in the East. For them the Messianic promises and hopes are not dead and dry traditions, but are living realities. The Eastern Jew is strongly religious, and yet longs for the deliverance of his people by the

Messiah. If it can once be shown to him that the traditions of centuries are in error, that the Talmuds are false, and that Jesus of Nazareth in this person and work really fulfilled the predictions of the Old Testament, then is he eager to accept this Gospel. That such things are not only not impossible, but that labors in this direction are blessed by the God of the mission cause, is abundantly proved by the experiences of laborers in that field in late years. Miracles of missions are being performed there, too, and in the Jewish heart, too, the Gospel is the power unto salvation to all those who believe. Recently Faber made a journey to the Jews of Persia, and in his report speaks enthusiastically of the prospects of the work. It is a well-known fact that the Falashas, or Black Jews of Abyssinia, are more ready to yield to the Gospel than are the Abyssinians themselves. Never before has there been such a wide-awake interest in the cause nor such eager discussions of its problems or such activity in the work as is the case at present in Jewish mission work. The first-fruits are being gathered. May the full harvest be abundant.

PROBABLE FUTURE OF BUDDHISM.

BY REV. E. TRIBOLET, BASSEIN, BURMA.

Paul, preaching at Athens, the intellectual centre of the ancient world, declared that God made of one every nation of men to dwell on all the face of the earth, and that they should seek God if haply they might feel after Him and find Him. Human nature being the same in all ages and all climes, forces us to the belief that Buddhism too is seeking after God, if haply it may feel after Him and find Him. The belief so prevalent during the last century that all non-Christian systems are absolutely false has, during the last generation, given way to more tolerant views. The infinitely merciful God has never left Himself without a witness in every human heart. "Christ enlighteneth every man that cometh into the world." No creature endeavoring to follow his little, feebly flickering light will be kept aloof from the ever-yearning Father's heart. This feeble light even is part of the same light which we enjoy, for all truth and goodness, wherever found, comes from God. We therefore believe that every religion is inspired of God and not a product of Satan. From a reaction against this belief the Christian world is suffering to-day, and some men would have us believe that Christianity is no better than other religious systems. All religions are efforts of the human mind to explain the mysteries of life, to pierce through the thick veil that obstructs our vision of the infinite realities. Every religious system has its mission ; if it were otherwise, what should we think of the providence of God ? Whatever has transpired on this planet has been divinely decreed or has had the Divine permission. History is simply the setting forth in time of God's eternal purposes.

God must educate the world ; it is His purpose to establish a heavenly kingdom on this earth ; the heavenly Jerusalem is to be let down into this world. Christ's business is to save not only our souls, but our bodies as well ; yea, even the whole unintelligent creation is to share in this redemptive work. To educate the world, the Almighty must step down Himself into the world and identify Himself with its inhabitants ; this is the most distinguishing feature of Christianity ; this is what makes it superior to all others, for in all other systems man struggles upward to find the Absolute, the Infinite. Man, in order to reach the highest perfection, must have a perfect pattern constantly before him. Only Christianity has set before men this goal. Man craves an incarnate God, and however his brains may stagger underneath this majestic problem, his homesick heart knows no rest till it rests upon the bosom of the Man divine. " Man craves a deity embodied in human form, walking among men, partaking of their infirmities, leaning on their bosoms, weeping over their graves, slumbering in the manger, bleeding on the cross." In these words Macaulay voices the sentiment of the race. The severe monotheism of Islam can only hope to compete successfully with Christianity if it recognizes this stupendous mystery. But the infinite God cannot make Himself known all at once to finite man ; for that purpose millenniums are required, and different races require different methods to bring them to the fullest perfection. Fifteen centuries passed by before the Jewish race could grasp the divine attributes, such as justice, mercy, holiness, fitting them thus to become the educators of the ancient world. Christ could not come any sooner than He did, for the world could not have understood His doctrines any sooner. A character like Paul was the result of these fifteen centuries' teaching ; and God, sending this fairest flower of Judaism into Europe, reclaimed that continent for Christ after fifteen other weary centuries had worn away. God first trained a man, then a nation, then a continent ; now the hour for universal knowledge of divine things has arrived. The Christian nations of Europe and America are to be the world's educators ; the time when they shall possess the whole world seems not very distant ; they are fitted to undertake this difficult task to-day ; they can demand respect from all non-Christian nations ; they were not so fitted two hunderd years ago. This nineteenth century is one of preparation ; the twentieth will rid the world of a vast amount of superstition by the revelation God is giving us through science ; the twenty-first will see nations born in a day. All the signs of the times seem to indicate that God has chosen the Anglo-Saxons to be the world's religious teachers. We need not be alarmed about Rome's pretensions, her day has been. Latin Christianity was preparatory to Anglo-Saxon Christianity. Latin Christianity is Petrine ; Anglo-Saxon Christianity is Pauline, becoming all things to all men in order to save all. The dominant Christianity of the day is broad enough to recognize some phases of truth in all religious systems. Other religions generally emphasize only one side of the truth at the expense of the other.

Brahmanism loses the finite ; Buddhism, the infinite ; Islam emphasizes God's sovereignty at the expense of man's free agency. Christianity invariably gives due credit to both hemispheres of divine truth—is, therefore, the full-orbed truth. Judaism was preparatory to Christianity ; so likewise are Hinduism, Islamism, Buddhism. All these systems are necessary training-schools for certain branches of the race, to lead them up to the highest spiritual conceptions—Hinduism for the Malay Dravidian aborigines of the larger part of India ; Islam for the Shemitic stock ; Buddhism, with its human teaching, for the fierce Mongolian. With the probable future of this latter system, overspreading Eastern Asia, we are specially concerned. Is, then, Buddhism likely to be the much-talked-of religion of the future ? Its founder, as well as its past history, prohibit us from entertaining any such view. In its onward march of twenty-five centuries it has stayed within certain geographical parallels and meridians ; it has made conquests only among Mongolian tribes, seems only adapted to them, because of their deficient sense of the supernatural. Buddhism to-day marches nowhither, fights no battles, wins no victories. It is ill adapted to the pushing, vigorous, practical natives of the modern world ; its morality may have been capable of conserving Asiatic society for centuries, but it could never hold together young nations like America, Australia, South Africa for even a generation ; the result would be universal anarchy, ending in a deluge. The whole teaching of Christianity, as well as of science, is that man should love his neighbor as himself ; the whole teaching of Buddhism, although it may do this undesignedly, is to make man supremely selfish. Every Buddhist individual and nation is supremely selfish and infinitely conceited. We do not wish to speak evil of Buddhist morality, for we believe Buddhism to teach the best ethics outside of Christianity. We believe Gautama to have been one of God's saints, one of the purest, noblest souls that ever lived. It is the best system ever invented by man (Islam being simply a mixture of Judaism and Christianity, both divine), breathing a lofty spirit of tolerance and righteousness, obedience to parents, mercy toward the brute creation, boundless charity to man ; yet Buddhism lacks the motive power to make its votaries live out these splendid ethical teachings in their every-day life. Judging Buddhism by Christ's maxim, that all things are to be judged by their fruits, we must confess that Buddhism has failed to bring its adherents to a high plane of perfection. It concentrates all man's activities on himself ; he is only busied about himself, and thus forgets his surroundings ; it forever rings the changes on "work out your own salvation," "be your own Saviour," "expect nothing from a Power outside of yourself ;" it deifies the human self, seeks to annihilate the craving of the human heart for a Redeemer, a Burder-bearer, a world Father Confessor. Its heavens are brass. The reason why there are no progressive Buddhist countries is obvious enough. The real motive power of Christian civilization is the contemplation of an Infinite, Eternal, Holy God, who is our Father and

Friend, and who has commanded us to be holy as He is holy. This takes our thoughts away from us and fixes them on the Divine Goal before us. This is the spring of hope and forward movement. Buddhism keeps before its votaries the contemplation of evil instead of good. Man, earth, universe—all is vile ; the result is universal scepticism ; God, man, life, death, eternity are nothing. Man is in the grasp of dead, cold, cruel, pitiless, inexorable law ; the only hope is to get out of the grasp of this law, this endless cycle of births and re-births ; hence the inability of Buddhism to found a tolerable social state or a good government. Another cause of this inability to found a tolerable social state is its depreciation of woman, that coming factor in the world's progress. No religion struggling for supremacy in the human heart can safely ignore woman, for she is half the race. When woman shall have obtained her full rights many of the world's evils will be remedied and the millennium brought nearer. A man who could forsake his wife and only child, however lofty his purpose in doing it, and however peerless his morality, will never be able to win the mother-heart of the human family.

Such, then, are some of the reasons which debar Buddhism from becoming a world-wide religion. Yet to the coming world religion it has and will continue to add very important elements toward the complete understanding of what that religion really is—just as Hinduism and Mohammedanism are doing and will continue to do more and more in the future. It might not be out of place to mention briefly some of these elements : (1) Strange as it may sound, Buddhism is nevertheless the "Protestantism of Asia." It is outwardly formal, its cultus, especially in the Northern Church, so much resembling the cultus of the Church of Rome. Yet in spirit Buddhism is thoroughly democratic ; all distinctions of class and rank are obliterated ; it knows nothing of priestly castes and assumptions ; it stands up for the individual rights of man. Buddhism might well be called the religion of individualism. It encourages learning and scientific inquiry—is, in fact, a synonym for knowledge, investigation, criticism. Its gospel, its central idea is salvation by obedience to natural law—know these laws and be saved. All war and misery are the result of ignorance, all evil the result of error ; it is simply mistake, and may teach us to do better in our future births. Buddhism will thus powerfully assist Christianity in its struggle with caste and priestcraft. (2) It is essentially tolerant. It never relied upon the sword for its propagation ; won its adherents by persuasion ; knows nothing of the fierce fanaticism of the Shemitic religions, thus mightily enforcing the great doctrine that every man is to worship God as his conscience dictates. (3) It preaches with all its might against the use of all intoxicating beverages, thus marshalling all its forces against that deadliest human foe, the drink traffic. We might well praise God that all the isms of Asia set their face strongly against this stupendous evil. The Christianity which preaches total abstinence will be triumphant over Asia. (4) Its humane teaching with regard to the

animal creation is truly wonderful. Surely Buddhism will powerfully contribute toward the fulfilment of such passages as Isa. 11 : 8–10 and Rom. 8 : 19–22. Isaiah and Paul both interrupt their magnificent odes on the outpouring of the Spirit to remind us that the benefits of this will be shared by the brute creation. Our first parents are not recorded to have partaken of animal food. It was only after the Adamic sin that God slew an animal, teaching Adam that without shedding of blood there could be no remission of sin. It was only to Noah (Gen. 9 : 3, 4) that God gave distinct permission to eat animal food. Why should we need to fight with or destroy any of the happy life the Lord has created ? (5) Its doctrine of transmigration is quite peculiar to itself, and distinct from the Hindu conception of the same doctrine, metaphysical Buddhism not acknowledging a soul. This whole question of transmigration, so widely believed both in the Nile and Ganges valleys, with strong hints of it in Plato and Pythagoras and in a modified sense in some of our English poets, is a very profound one. It is a system of penal retribution, belief in hereditary depravity being the chief source of this migration. Another cause for this peculiar doctrine may have been the belief that animals too have souls, only in a lower stage of development. From a Christian standpoint it may perhaps be best explained as an imperfectly understood version of our Christian doctrine of progressive sanctification, a sort of moral evolution. It is perfectly plain that man at death has not yet reached the height of perfection ; we are not believers in a magical transformation at death. One stage of perfection will be reached at death, another at Christ's coming and the resurrection, and there may be other stages for aught we know. The heavenly life will be endless, but undoubtedly ever new panoramas will unfold themselves before the soul ; it can never exhaust heaven throughout the ages of eternity.

In the mighty endeavor of the human race to know its Creator, Buddhism will thus contribute its due share. It will endure until it has laid the proper stress on some now almost dormant Christian doctrines. It will, in its powerful conflict with Christianity for the possession of Eastern Asia, adopt Christian methods of warfare—go back to its primitive method of propagating its doctrines by preaching, circulate its scriptures, remove from them all extraneous matter, all untenable, unscientific, with human nature, discordant elements ; revise its dogmas and accommodate them more and more to the spirit of Christianity. The bald atheism of the sage of Kapilavastu and of the southern section of the Buddhist Church will gradually disappear. Northern Buddhism has long ago reinstated the Deity into His proper place. It could not get along without some object of worship. Gautama was no longer, so they began to worship the future Buddha under the name of Maitreya and other names, and pursuing the same idea as the expression of a felt want. Northern Buddhism elaborated its triad, a doctrine found in all religions. Orthodox Buddhism could not resist this incoming tide of supernaturalism which it had vainly striven to

expel from the human heart. Amitabha, to whom most of the divine attributes are ascribed, is to-day worshipped by the most progressive Buddhist sects, Sakya-Muni being more and more looked upon as the prophet, the interpreter of this Lord of lords. Most modern types of Buddhism are steadily departing from the essential teachings of its founder, the whole drift being toward Theism. The Yedo sect, found both in China and Japan, has come already very near the fundamental principles of Christianity by its doctrine of justification by faith—yea, even the germs of the doctrine of substitution are discernible, both of these dogmas being diametrically opposed to orthodox Buddhism. Progressive Buddhism will thus, step by step, approach Christian doctrines, will elaborate its trinity, will proclaim Gautama as a teacher sent out from the Supreme God, like Mohammed or Christ, as taught by Unitarians, its preceding Buddhas as prophets sent out from time to time to educate the race in things spiritual, the future Buddha, Maitreya, as its Messiah. That "desperate expedient of a mystery," the law of Karma, will be declared a non-existent fiction of the brain. Man's personal identity through the ages will be held as axiomatic. Nirvana, that much-puzzling word, will be explained as a conscious, calm, happy, sinless state, where the human soul will be one with its Maker and abide with Him forevermore, the same as the Christian doctrine of oneness in Christ, the old self being annihilated. This seems to be the real meaning of Nirvana. Having, then, in its endeavor to prolong its career dropped one by one of the fundamental doctrines of its original founder, its real truths having been accommodated to and ennobled by the all-sided, all-inclusive Christianity, a resting-place will no longer be found for Buddhism in this world. Christianity touches Buddhism in all its truths, accepts the Buddhist doctrine of rewards and punishments, of law, self-control, humanity, charity, and equality of man with man. It fills Buddhism with a living God, makes life worth living, turns its sadness into fulness of joy, establishes a heaven on earth, gives us the divine as well as the human, the infinite with the finite. . . . Buddhism will die slowly ; it will seek to combine all the truths of all the isms of Asia before it will yield to its powerful, well-organized foe ; but this new Brahmo-Buddhism will share the fate of the early Neo-Platonism. Christianity is the religion of civilized man, the religion of the future. "Let not your heart be troubled, O ye of little faith. The Lord reigneth ; let the earth rejoice." The sons of God will again shout for joy when the moral creation of this world shall have reached its consummation.

M. Schœffler, missionary to Cochin China, popularly executed at Sontay by order of the Grand Mandarin for preaching Christianity, such being prohibited by the law of the country, died May 4th, 1851. This was the last execution in China for preaching the Gospel, and marks a new era in Chinese evangelization.

BOMBAY DECENNIAL CONFERENCE.

*Devotional Meetings.**

BY REV. ROBERT P. WILDER.

The first meeting of the great Bombay Decennial Missionary Conference, which has been the centre of so many hopes and plans and prayers for months past, was, of course, a prayer-meeting. "This conference should be begun, continued, and ended in prayer," said our leader (Dr. T. J. Scott, of the American Methodist Episcopal Mission), and he seemed to voice the earnest desire of all present. There was a similar meeting at the same time and place every day.

After the reading of the second chapter of Philippians and a part of the fifty-second of Isaiah, and singing of the hymn, "Jesus shall reign where'er the sun," Dr. Phillips, of the American Baptist Mission, and another missionary, brought us to the foot of the throne and kept us there while they pleaded as only strong Christians, who know the source of their strength, can plead, for God's blessing on the conference. Other hymns, which were prayers, and prayers which lifted us into an unusual nearness to God, followed in quick succession, and prepared all hearts to receive from Dr. Scott what he and all present seemed to hope would be the keynote of the conference, "Let nothing be done through strife or vainglory." Said Dr. Scott: "Let us not suppose that because others are working in a different way from ourselves, that therefore this work is not approved of God. There is one master mind which directs us all, and neither advance nor retreat is made without His knowledge. Missionaries are fighting in different columns of God's great army against a common foe; and it is quite certain that our Leader is directing the column next us as well as our own. Let us not, therefore, feel that a method is good merely because it is ours, or that another method is poor because it is not ours." We came away feeling that the Spirit of God had indeed been with us.

On Saturday morning Mr. Eugene Stock, an honored visitor, led the meeting. It was the last day of the year, and after singing "Stand up for Jesus" the one hundred and fifteenth Psalm was read, and our thoughts and prayers were directed to the year so nearly completed. In very many brief, earnest prayers mention was made of the sins, the failures, the mistakes, and the numberless mercies of the year. Then we were reminded, by the reading of the ninth chapter of Numbers, that the children of Israel journeyed at the commandment of the Lord, and at the commandment of the Lord abode in their tents. The season of prayer for God's blessing on our work during the coming year was closed by Mr. Henry Varley, the eminent evangelist, now laboring in Bombay, by a prayer, in which he

* Mr. Wilder sends us an account of the morning devotional meetings, which, he says, were the best of the conference. The Sunday morning meeting is reported by himself; the others by Miss Brown, of Kobé. We append also a criticism by Mr. Henry Varley. We regret that this was necessarily crowded out of our last issue.

expressed the thought of all that our chief need and our greatest desire for the year before us is the presence and power of the Holy Spirit.

The Sunday morning meeting was a consecration service. The leader began by saying : "Last Sabbath we thanked God for the gift of His Son —our Father's great Christmas gift. Shall we not, on this New Year's Day, thank Him for the other great gift—the gift of the Holy Ghost ?

"In the eighth chapter of the Acts of the Apostles we read of Philip's work in Samaria. 'The people with one accord gave heed unto those things which Philip spake.' 'There was great joy in that city.' 'They were baptized, both men and women,' and yet the Holy Ghost 'was fallen upon none of them.'

"Is it not possible that some of us have joy and true faith in Christ without knowing what it means to be *full* of the Holy Spirit ?

"When Peter and John came to Samaria as a deputation from the apostles, they may have emphasized methods of work. But there is no record of it. They may have preached doctrinal sermons. If so, they have not been recorded. One thing they did : they '*prayed for them, that they might receive the Holy Ghost.*' However much we discuss methods in this conference, whatever be our views on points of policy, let us give the chief attention to the question : 'Have ye received the Holy Ghost since ye believed ?' "

The leader spoke of the two conditions for receiving this gift : First, letting go of self in all its forms ; giving up our theories, our preconceived ideas, our love of popularity, our wills. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth ; so is every one that is born of the Spirit." But one says the wind always goes toward a vacuum. If our hearts be emptied of sin the heavenly breath will come in.

A most solemn season of prayer followed. Many petitioned for a divine emptying in order that the divine filling might be realized.

The leader then said : "If, so far as we know, everything is yielded, then let us by faith claim and receive the gift. We received Christ by faith. Let us receive the Holy Spirit *by faith.*

Many prayers followed—prayers of consecration and faith. The leader gave as the verse for 1893 : "If ye, then, being evil, know how to give good gifts unto your children, *how much more* shall your heavenly Father give the Holy Spirit to them that ask Him ?" God was with us in this solemn service.

The spirit of prayer was very manifest on Tuesday morning, and our wise leader (Rev. G. Kerry, of Calcutta) did not interrupt it by "remarks." He read that beautiful and wonderful story in the eighteenth chapter of II. Kings, of the fire which descended from heaven, at the prayer of Elijah, and consumed the sacrifices. The closing words of that story, "And when all the people saw it they fell on their faces, and they said, The Lord, He is the God ; the Lord, He is the God," were fol-

lowed by many and earnest prayers that a pentecostal power from heaven might fall upon India, and that all His people might be led to confess that "The Lord, He is the God." Then Mr. Kerry read the passage from the fourth chapter of John's gospel, which contains the words, "Say not ye there are four months, and then cometh the harvest," and the ripe harvest-fields of this great empire were prayed for. The missionaries who could not come to the conference—the wives who were staying in the lonely stations during their husbands' absence—and others, the workers of the other end of the line, the house boards and givers, and those in authority over us, our rulers, were all remembered, not once, but many times. It was exceedingly good to be there.

Our friend, Mr. Henry Varley, writes to us somewhat criticising the conference; and we make a few extracts, not pronouncing any judgment on the matters at issue.

At the opening session the large hall of the Wilson College was crowded to excess, and the early morning meetings for prayer proved refreshing seasons, and many workers were endued with power from on high.

Few things were more remarkable than the diverse testimonies as to work. Some illustrations of success were astonishing, others told of great difficulties, small results, and of the terrible failure caused by the immediate pressure of the intense heathenism which surrounds the converts.

The varied papers (more than forty in number) were published, taken as read, and distributed. The range of subjects was wide, and scope for the best thought of the Conference was given; the papers disclose very considerable intelligence and a grip of the facts which augurs well for the future. The bulk of the meetings was permeated with a spirit worthy of the occasion. Thousands in England, America, Scotland and India looked forward to the discussion upon "Education as a Missionary Agency" with great interest.

The education given in such institutions as the Madras Christian College and the Wilson College, Bombay, has not shown results in the regeneration and conversion of the students, nor their desire or training for the native ministry. These institutions have been a great power in years that are past. The memory of Dr. Wilson is fragrant to-day, and the fruit of his consecrated life was seen in those days in the salvation of numbers of the native students. Education with him was indeed a missionary agency. Spiritual teaching was not crowded out by a secular curriculum. The strong incentives now held out to excel as scholars, to possess fellowships, and obtain degrees have wrought disastrously, so far as spiritual life is concerned. Certain missionary colleges in India receive large sums of money given for direct Christian work, in England and elsewhere, but fail to produce the results for which they are primarily designed. It was hoped that this vital question would have had the best attention of the Conference. Instead of this, its discussion was in the main prevented. Dr. Mackichan, President of the Wilson College, in his printed paper does

not face the vital question. He writes as though education had been urgently assailed. But it is recognized as a most important factor in the civilization and development of the Indian peoples. What is deprecated is that the results for which the Christian missionary colleges were designed are not seen as a distinct fruit of the institutions. Cases of real conversion to God are rare, and training in order to pastoral position or work is scarcely known. No greater mistake could have been made than for this Decennial Conference to have separated without dealing fairly with this important subject.

Dr. Mackichan writes in his paper : " Christian colleges as they now exist are fitted to meet the highest requirements of the Christian community." If so, how is it that there are no native pastors being trained for native Christian assemblies and churches, and that there is scarcely a case of professed confession of faith in Christ ? The importance cannot be overstated that really converted, intelligent native Christian pastors and teachers should come out of our missionary colleges in order to minister the Word of Life. India needs native Christian men full of faith and the power of the Holy Ghost in order to Christianize India.

The natives in the cities do not fraternize largely with the Europeans. In Bombay there is strong opposition on the part of the educated natives to go into the churches, or even into the Young Men's Christian Association building. They would much rather gather among themselves in some public hall. There has been an assumption of superiority on the part of thousands of Englishmen, Christian and otherwise, and the results are what might have been expected. Large numbers of the missionaries felt rightly that these questions had not been fairly dealt with. As the veteran missionary, the Rev. G. Kerry, stated that it had been named to him, there had been manipulation on the platform.

The Conference was dumb on great moral questions.

The Conference Committee passed a resolution to place on record no motion or resolution not carried with practical unanimity by the Conference. In this way they silenced the voice of the assembly in regard to the practical legalization of immorality by the Government. The opium traffic was prevented from being condemned by the voice of the Conference, and the Government's grant of licenses to sell intoxicants in the cities of this vast empire.

Many Europeans here who go to the churches are connected in one way or another with the Government. They receive Government pay, and this causes silence. No man could speak out persistently and courageously on these questions without running the risk of social ostracism. The voice of the " social set" in Bombay is in favor of a conspiracy of silence.

Certain missionaries, ministers, and principals and professors of certain Christian colleges simply do not speak out. These institutions receive Government money, and they cannot consistently do this and then take a strong stand against the wrongdoing of the Government.

At the meeting on "Public Morals in India," Mr. Alfred S. Dyer stood alone and was printed as the only speaker, and one of the committee present at the meeting took great pains to make clear to the missionaries "that that assembly was not a Decennial Conference meeting."

Large numbers of the missionaries know the true character of these fearful scourges, and would have been glad to place on record their testimony against them. This was denied them, and by the Conference reports they will be represented as being so indifferent to these vital questions that they did not even think it worth while to utter a word concerning three forms of evil which are not only cursing these people, but which threaten the physical, moral, and spiritual health of untold millions in India. A minority of the missionaries, by apologizing for, practically sustain the policy of the Government in poisoning the people with opium for the sake of revenue.

If, in years to come, another Decennial Conference is prepared for, power should be vested in the hands of a really representative and responsible body, who will see to it that a fair and honorable platform for discussion shall be maintained, and the voice of the Conference be heard on great vital questions such as those which have at this time been denied a hearing. I have not reflected upon the missionary colleges of India as a whole. Some of these are doing a very important educational work. They are distinctly Christian colleges, however, and show it in the Christian character of many of their students.

CANADIAN MISSIONS TO TRINIDAD.*

BY McLEOD HARVEY, LITTLE HARBOR, NOVA SCOTIA.

Twenty-six years ago a Presbyterian clergyman of Nova Scotia, the Rev. John Morton, in search of health, visited the island of Trinidad, and seeing the spiritual needs of the coolies, persuaded his home church to support him there as a missionary. The coolies are Hindus taken there by the government of Trinidad, and engaged for a term of five years to work on the sugar plantations. At the end of their period of engagement those who wish are taken back to India, though not a few prefer remaining and engaging in business in Trinidad. At present they number about 80,000.

Two years after Dr. Morton began work among them another missionary was sent there, and from that time until the present Trinidad has formed one of our most interesting mission fields. At present this church has there five ordained foreign missionaries, two ordained natives, four foreign teachers, 45 native catechists, 52 schools, with 4324 pupils enrolled. Last year a college for the training of a native ministry was opened with 39 students in attendance. About £600 sterling ($3000) was contributed last year by the native church. The number of communicants enrolled is 573 ; and last year 192 adults and 166 children were baptized.

* In the March number of THE MISSIONARY REVIEW OF THE WORLD reference was made to the East Indians of Trinidad, conveying the impression that their condition is that of semi-slavery, and that very little is being done for their spiritual welfare. This is not correct.

II.—INTERNATIONAL DEPARTMENT.

EDITED AND CONDUCTED BY REV. J. T. GRACEY, D.D.

The Gospel in Portugal.

BY CASTELLANUS.

Let us premise. Three times has Portugal been prominent before the gaze of Christendom: First, in the fifteenth and sixteenth centuries as the nation of the foremost navigators, discoverers, and conquerors of lands and seas hitherto unknown to the civilized world—in Africa, America, Asia, and Australia. Then, in the latter half of the eighteenth century, as the victim of the famous Lisbon earthquake, and the home of the more famous Marquis of Pombal, the iron chancellor of his time, who would have proved the Hercules of that gigantic hydra, the Jesuitic order, had not Protestant Prussia and schismatic Russia given it a safe refuge. Finally, in our days, very much like the dying man of Constantinople, as the moribund and insolvent heir of a great name and rich estate, around and above whose tottering manor the creditors, like ravenous vultures, are circling, screeching, and getting their claws ready to pounce upon the spoils of the impenitent and friendless prodigal.

What has brought this proud nation to this lamentable state? The monarchy, say the republicans. The stupidity of the people, say the monarchists. But both are wrong. Neither the monarchy nor the people are the chief culprits. Portugal is the victim of papal Rome. It should stand forever in history as a monument of what the popish system can do for a naturally gifted and promising country and nation.

Of all European countries, Portugal is the only one that was never touched by the Reformation. Strength is the result of effort, and without a struggle with obstacles there is little effort. Previous to the Reformation Portugal made great exertion to rid itself of or to subdue the Moors, and to quench, in a sort of St. Bartholomew, the Jewish heterodoxy. It was during and immediately after these struggles that Portugal's star shone the brightest. The Reformation came, and with it the wars and conflicts by which the Protestant nations had to save themselves from annihilation, and the Romish States to suppress the principles that threatened to overthrow the Pope's supremacy and the tyranny of a few over the many. Spain, Italy, and Austria had to make great efforts to expurge or quell the ferment of reformation. France tried in vain to expel it completely, and has ever felt its beneficial influence even against its own will. In Switzerland the prophetic miniature of Europe, the four glorious cantons of the forests, passed (by sticking to the old faith) from the first to the last rank, and *vice-versa* the weakest cantons, yea, those that were not, passed, by the adoption of the Reformation, to the front in material, political, and military as well as intellectual and moral development. Thus in the rest of Europe, in the same proportion as they have been true to the essential Christian principles vindicated by the Reformation, England, Holland, Prussia, and Scandinavia have risen to what they are; founded the North American Union, Australia and South Africa, and are now transforming Asia and Africa. If France has almost kept pace, and if Italy is regaining a prominent place, the fact is due to the presence of the Protestant leaven, and to the exertion and emulation produced by the contest of infidel and Roman Catholic ideas of State and Church.

Portugal, in the bliss of its Roman Catholicdom undefiled by the admixture of one drop of heresy, and unrent by schism, not even disturbed by internal dissensions of Church and State, an ideal Roman Catholic State, has softened down to a boneless mass of jelly. Having the nose brought to the grindstone of bankruptcy and famine, the urban public of Portugal has for twelve

months been whipping itself and the inert rural mass, through the press, to a sense of the reality, and to the needed "new life," but the moral nerve is broken; between the word, the resolve, and the deed there is a gulf. The Curari poison of Rome has permeated the nation, and now it pays the penalty of having abjured the inborn right and duty of every human being to think and choose for himself, and to act according to his convictions.

The whole press is unanimous in preaching the immediate need of a moral, not merely of a political revolution. Now, a moral revolution means a complete change in principles and customs; means, above all, a religious revolution. The eternal life-giving, miracle-working principles of the Reformation can alone infuse new life into Portugal, stop the process of disintegration, and save the nation from utter ruin.

Is there any hope of Portugal accepting the Gospel, at least to some extent? To this we answer by another question: Can one accept or refuse what has never been offered? and has the Gospel ever been adequately presented to the Portuguese people? The following sketch of gospel work in Portugal will, we believe, show that the Portuguese have not yet been placed in a position to reject the Gospel, and that where they have had a chance they have given encouragement to it. What our account should make plain, too, is that European and American Christians have not fulfilled their duty toward Portugal, and that before God they are, perhaps, more guilty in this matter than is Portugal herself.

Before we proceed to the historic and descriptive part of our paper, we must remove a few misapprehensions which we know to be prevalent among our readers.

1. Portuguese Catholicism is not at all like that of Protestant or semi-Protestant countries. It is less rigid, less ultramontane, but also far less moral and educated. The illiterate mass in the country, knowing no book or newspaper, no history, no geography, no religion except what oral legendary tradition may impart, are still religious, and good-naturedly believe what their priests, but a trifle less ignorant, have taught them and their fathers. The bulk of the urban population, reading newspapers and translations of French novels, are infidel, republican, but given to pleasure. The theatre is their church and school; a heroic speech far exceeds, in their opinion, a heroic deed; and a wordy negative critique is the logic of science. The villagers identify the Protestants with the Jew, the Moor (Mohammedan), the heathen, and are highly amazed when they see a rational being with normal limbs, some civilization, and a decided love for Christ's religion, profess to be a Protestant. Have they not been taught that the Romanists are the only Christians, and the others have either black skins or horns or tails? They show reverence for anything they believe to be Christian, and will earnestly resist anything their priests tell them is anti-Christian, and fight as patriots what is against their State Church. The city people, on the contrary, puffing their epicurean and sceptic cigarette, hold the Protestant, as well as any other religion, to be a tedious superstition or a foreign political machine. They smile contemptuously at the Bible, and abuse the humble Portuguese Protestant as a traitor to his country. The principle of the infallibility of the Pope, which is now the cardinal doctrine on which the whole Catholic edifice is built, has scarcely any adherents in Portugal. The official representative of Portugal at the Council of the Vatican, the Bishop of Viza, after declaring that his vote had been falsified at the Council, fled from Rome back to Portugal, where his great popularity shielded him against any papal excommunication. The celibacy of the priests is not believed in by the people or by the priests, who oft legally recognize and cherish their illegitimate offspring. Nor has Portugal ever acknowl-

edged the temporal supremacy of the Pope, nor has the latter ever seriously attempted to force it in Portugal. Pombal, with the assistance of the Pope, drove out the Jesuits for conspiring against the throne, and they have never been tolerated until recently, and then illegally. Owing to the union of Church and State, and to the fact that since Portugal is a constitutional monarchy most statesmen have been avowed sceptics or infidels, the State Church has often been administered by men who had a hundred times become liable to excommunication as free thinkers or Free Masons.

While the constitution mentions the liberty of conscience, speech, and press, separate laws circumscribe these liberties within the boundaries of the State Church. These intolerant laws, however, are considered by liberal cabinets as a dead letter, and evangelical propaganda has never been systematically or effectually interfered with from headquarters, though ignorant or bigoted officials, the priests, and the mob give trouble enough. This somewhat illegal tolerance is not only due to the liberal dispositions of the respective ministers, but also to the presence and occasional remarks of the British, German, and American legations.

In its widest sense Portuguese gospel work would include the missions in Brazil, the Azores, Madeira, the Cape Verde Islands, the Portuguese provinces in Africa and those in India. The work of the Presbyterians, Southern Baptists and British Christians in Brazil is pretty well known in America. That of the Azores, under Mr. Maxwell Wright, and the story of the Madeira Protestants, under Dr. Kally, have also found able expositors. Nor shall we dwell on the Protestant missions among the heathen of Portuguese Angola, in West Africa, for they are fully illustrated in the missionary journals of their societies in America.

We shall limit our observations to continental Portugal.

Descriptive Sketch.—It was not before the "forties" in this century, in D. Maria II.'s time, that, as far as we have found out, the Gospel was for the first time persistently announced in Portugal, and even then how timidly! Meetings were commenced almost simultaneously in Lisbon and Oporto. In Lisbon it was Mrs. Helen Roughton, wife of an English merchant, who, with her husband's assistance, held private meetings in her house and established a school. The Roughtons belonged to the Church of England, but a few years before her decease Mrs. Roughton adopted the views of the Plymouth Brethren. She died about eight years ago. The Anglican Church of the Taipas, Lisbon, may be considered a concrete result of this personal effort.

At Oporto, about 1845, Miss Frederika Smith, born in Oporto, of English parents, and later on married to Mr. J. S. Fletcher, United States Consul at Oporto, seems to have been the first evangelical worker. Rev. A. de Mattos, one of Dr. Kally's converts, born in Madeira and a naturalized American, was probably the first Portuguese preacher in Portugal. He began his work in Oporto, and died a few years ago while serving as translator of the United States Legation at Lisbon.

We cannot here give a historic account of the origin and development of every missionary agency. A review of their present condition will be sufficient for our purpose, the intervening period of trials, difficulties, encouragement and disappointment, unlearning and learning, growing up, down, and sideways, which are common to all undertakings of that sort, can easily be supplied by those who have some experience in such work.

Representing the union of Protestantism, the great British and Foreign Bible Society and Religious Tract Society have done and are doing the widest and deepest, though least apparent, gospel work. Their general agent, Rev. Robert Stewart, has from six to eight colporteurs canvassing constantly the different provinces and cities of Portugal,

selling or distributing Scriptures, tracts, and Christian literature, and accompanying the written with the spoken Word. There is probably no publisher, or but one, in Portugal that turns out as large editions as Mr. Stewart. He has no press of his own, but patronizes the best Portuguese printing offices. His headquarters are in the former convent of the "Marianos," a vast stone building with adjoining church, which were purchased some years back by the Presbyterian Church of Lisbon; there you can now see piled up tens of thousands of Protestant books in the Portuguese language. From there, too, is issued the *Amigo da Verdade* ("Friend of the Truth"), a monthly illustrated paper for young folks.

As only one-tenth or so of the Portuguese population can read, and only one part of these do read, and still less will buy Protestant religious books, it will be readily understood that the work of the Bible and tract societies is mainly one of charity. A grand preparatory work has been done by them, and it ought to be followed up by the more direct missionary endeavor of schools and regular meetings. The translation of the Bible hitherto used by the Bible Society is that of Figueiredo, which is the Romanist and classical version in Portuguese. Now a committee of the ablest Protestants is at work making a new translation, and the gospels have already been published as a result of this work. Independently of the Bible Society, Mr. Herbert Cassels, of Oporto, has undertaken the publication of a popular but splendid edition of an illustrated Bible; the cost of the whole work will amount to about $12,000, and it will take the enterprising publisher many years to reimburse his outlay in this great and good work.

All over Portugal there are little bands of believers without a shepherd, and each of these, with an able pastor at its head, could become a centre of widely radiating influence. The colporteurs are sowing the good seed, other laborers ought to do the watering, weeding, and gathering. God will surely withhold neither sun nor showers of blessing provided we do our part. The strongest evangelical church in Portugal is the Anglican, under the guiding hand of the clear-headed and warm-hearted Canon Pope, of Lisbon. In this capital they have three or four churches, with four ordained ministers. I do not know how many schools. At Oporto they have three churches with as many ministers.

The Presbyterians have one Church at Lisbon, and the British Wesleyans one at Oporto; the latter is in charge of the Rev. R. H. Moreton, who has acquired a thorough knowledge of Portuguese.

The Plymouth Brethren have two meetings in Lisbon. The work of the venerable Manuel S. Carvalho is unsectarian and purely Portuguese; it has three meetings in Lisbon and several schools, and a number of scattered bands through the kingdom receiving periodic visits from that devoted worker. At Portalegre there is a church which was in charge of young Mr. Robinson, whose recent decease the Portuguese Protestants still mourn. Born in Portalegre, son of a wealthy English cork merchant in that town, equally popular, modest and devoted, he was giving the brightest promises of a long and useful career when it pleased the Lord to remove him from his family and the work. Another independent church is found at Oporto; here too is the church of Father Geulhenna Ferreira, who had a name as an eloquent Roman Catholic preacher before he took to preaching the pure Gospel. No account of Protestantism in Oporto would be complete without making special mention of the Cassels family, most of whom were born in Oporto, of English parents, and give the best of their talents, influence, and means to the furtherance of the Gospel cause in their native city. One of the difficulties the work in Portugal has to contend with is the strong emigration to Brazil, and the tendency of Protestant workers to take the same route, the fascination of

Brazil affecting even evangelists and preachers.

In Lisbon and Oporto together the Protestant schools number about ten, being almost equally divided as to number; as to success and efficiency those of Oporto seem to be decidedly superior.

The Protestant papers are four, two being published in Lisbon: the *Amigo da Verdade* and the *Voz do Evangelho*, and two in Oporto, the *Reforma* and the *Luz do Mundo*.

Quite recently the ranks of Portuguese preachers have been strengthened by the remarkable conversion of a young priest. Of him the Rev. R. H. Moreton gives the following account:

Born at Coimbra, in January, 1865, he made such rapid progress in his studies that he was admitted to the seminary in 1881 to study for the priesthood. A Bible, however, handed to him by an elder sister with great caution, as being a garbled Protestant edition, and with an injunction to destroy it, first opened his eyes; for on comparison with the passages quoted in the Romish textbooks, he found that nothing had been suppressed. Later on Adolphe Monod's "Lucille" fell into his hands, and greatly cleared his spiritual vision, as did other evangelical books. He was also advised by an eminent physician who had once studied for the priesthood to look around him and attend a Protestant service, where he would find a simpler and more attractive form of worship. Failing in an attempt to find one, he finished the prescribed course, and was ordained under a special brief from the Pope, being under age. A two-years' curacy in an important parish convinced him that the Church of Rome was not his place, and early in 1890 he turned to teaching for a living; in December following he came to Oporto for fuller light, and two further visits decided him. In March, 1892, he joined the Methodist Church at Oporto, and since then has witnessed a good confession, giving evidence of spirituality and love for the truth, and faithfully preaching Christ as the only way of salvation.

Concerning an independent movement at Setubal and other places, we can do no better than quote from letters of Rev. Manuel S. Carvalho.

"I am now at Portalegre holding meetings after a visit to Lisbon. I propose to take up Southern Alemtijo and the province of Algarve. While the people of Lisbon and Oporto are mostly indifferent, the people of the provinces are hungering for the bread of life, as is clearly shown by the constant appeals addressed to us.

"On January 3d, 1892, a gospel hall was opened in the city of Setubal, a seaport south of Lisbon. This event at once roused the indignation of the Jesuits established in that city, and they requested the authorities to have said hall closed, saying that the Bibles used in the same were false and offensive to the State religion.

"The opposition movement, however, did not stop with civil processes. The Jesuits urged upon the Setubalenses to burn all Protestant books, threatening their holders with excommunication. They organized a week of prayers in St. Domingo's Church to ask God and the Virgin Mary that the Protestant heresy might be quenched in the city of Setubal, which was threatened with ruin.

"In Lisbon we now have four houses of prayer: at Cascâs, Rua Affonse d'Albuquerque, Santa Catharina, and at Chillas. We also have six schools, all gratuitous, because the people are very poor. Four are daily for children, one is a night school for adults, and the sixth a Sunday-school for all classes, the attendance from 200 to 240. During November, 1891, I visited the principal cities and towns of Algarve, preaching the gospels and distributing 86 Bibles, 2 Testaments, and 3470 leaflets. The teaching of the Bible has been introduced into a girls' school of Loule."

One of the great drawbacks in the evangelization of Portugal is the deep-seated traditional antipathy of the Por-

tuguese for the English. Hitherto all the gospel work in Portugal has been directly or indirectly by Englishmen. Americans are as popular as Englishmen are the reverse; against them and their money there would be less or none of the foolish suspicion of political purposes. A school at Lisbon, like that of the American Board at San Sebastian, Spain, would be a great blessing and form the nucleus of the much-needed seminary for Portuguese preachers and evangelists. The large colonies of Portuguese in New England, Illinois, Texas, California, and the Sandwich Islands could furnish some of the workers. It is remarkable that while all our large denominations—the Baptists, Methodists, Presbyterians, and Congregationalists—are doing direct or indirect mission work among the Italian and Spanish nations, Portugal should have been utterly ignored by our whole American Christendom.

If no teachers or missionaries be sent from America, some funds for the different agencies, or for the independent, unsectarian, and purely native work of Manuel S. Carvalho should establish a link of fraternal relations between our rich and strong churches and the infant church in Lusitania.

The American Sunday-school Union has already made a beginning by granting a small subsidy for the dissemination of the *Amigo do Verdade* as a Sunday-school paper.

A Christian Colony in Africa.

Practical Conditions.

A party having solicited answers from us to inquiries about establishing a Christian colony among the Bantus in some part of Africa, asking as to the feasibility of forming a joint-stock company, the building of a missionary ship, and other matters, we took occasion to submit the whole matter to Mr. Heli Chatelaine, just returned from Angola. Mr. Chatelaine has given years of study to African problems as linguist, as missionary, and as United States consular agent at Loanda. His report in this latter capacity, published in "Reports of the Consuls of the United States, No. 147, December, 1892," is one of the most comprehensive and painstaking documents which we have studied in a great while. We would much like to summarize it for our readers, and may do so hereafter. Just now, however, we give others than the original inquirers the benefit of Mr. Chatelaine's reply on the questions above referred to. J. T. G.

Mr. Chatelaine says: "The plan of establishing a Christian colony in Africa I consider practicable—never profitable—provided a great many conditions be complied with. Some of these conditions are:

"1. The locality must be by its climate adapted to the propagation of the white race. It must have perennial water for irrigation, and must not be too far from the coast. It must be among peaceful tribes, or within reach of military protection.

"2. The leader of the colony must have spent not less than five years in Central Africa and have been successful in what he undertook there. He must be obeyed by the members of the colony, even in apparently unimportant details. There should be cheerful submission to discipline, and a clear contract made with each member of the colony before starting.

"3. The colonists must be of both sexes, able to do hard work, modest in their aspirations, of the quiet plodding sort, not spasmodic, free from fixed notions, and anxious to promote the general welfare more than their own.

"4. There must be sufficient funds, or guarantee of funds, to insure the adequate equipment of the colony and their partial or complete support for three years, and the equipment must be of the required sort. Otherwise the whole undertaking will be a failure.

"5. The party must not go out all together, but a few at a time, at intervals of six or nine months.

"6. Of course every member must be

known to be a tried and common-sense Christian, having no idea to improve his material condition by the change, willing to live in Africa at least five years before coming back on a visit, willing to endure privation and hardship, free from color or race prejudice, being moved by a feeling of duty and not of self-chosen ambition.

"Any one of the above conditions failing, the undertaking is bound to prove a failure. A missionary ship would be a waste of money. A stock company would be a dishonest piece of business, unless it be clearly stated that the shares are simply given with meagre prospects of ever returning to the holders, and then it is no use having a company. As everything depends on the climate, do not forget that nowhere north of 14° south latitude has the white race a chance in the struggle for life. In the district of Mossamedes (Angola) alone of all West Africa can sites be found which are suited for white colonization. Going anywhere else is marching to the grave or to misery."

The Moravians in the West Indies.

The Rev. Samuel S. Warner, connected with the Moravian missionary work among the Cherokee nation and the West Indies for thirty-six years, writes, giving an account of the dedication of a new Moravian Church at Emmaus, St. John, D. W. I. :

"The United Brethren's Church began their missionary work on St. Thomas in 1732. The negroes were heathen and slaves. In 1882 we celebrated our third jubilee, and then the negroes were free and all nominal Christians. Truly, what hath God wrought! In 1882 the churches were striving to become self-supporting, and to continue the work as a province of our church. The work of educating a native ministry was decided upon, and preparations for a beginning were soon after begun, and in due time the first class entered upon a three years' course of studies at Nisky, on the island of St. Thomas. Two classes have now graduated, and if much remains to be done we feel deeply thankful for what has been accomplished. Without native aid the work could not be successfully carried on. There is a weakness in the native character which occasions disappointments, but we hope the Lord will give grace and strength to overcome. The financial problem is one of difficult solution. Our church members are mostly very poor, and although willing, cannot give much. Their smallest payments demand self-denial. Ministerial salaries can be raised without great trouble ; but all extra expenses, such as building, repairs, etc., cause great anxiety to those brethren upon whom the burden of raising the means for such work is laid. Comparing the churches of free men of to-day with the heathen bondmen of 1732 should silence every doubter of the value of foreign missions.

"On February 17th, 1892, at about ten o'clock in the morning, the church bell at Emmaus rang out wildly, and those who looked to see the cause of commotion beheld clouds of smoke and tongues of flame rising high and fast above God's house. The church was on fire ; and in two hours the building, which had been enlarged and rebuilt over the foundations of the first church by the late Rev. Ziock, in 1861, was nothing but a mass of ruins. Two benches were dragged out of the fire and are now in the new place of worship, but all else was food for the flames. Only the four walls were left standing ; they were injured in places, but had been too thick and strong to be much affected by the fire. This was a sad and distressing occurrence. The new church which replaced this is a stone structure 40 × 60 feet, with accommodation for about 300 people. It was dedicated January 11th, 1893, by Bishop Weiss, Chairman of the Moravian Provincial Board, who had come from Antigua for the purpose.

"The consecration service was interesting and impressive, and many more people than the church could hold were present. One of the most pleasing features connected with the event was the presence on the platform of ministerial representatives of every Protestant denomination in the neighboring island of St. Croix. The much-regretted absence of any such representatives from St. Thomas was not due to a lack of interest or brotherly sympathy on their part, but solely to the unfortunate lack of sufficient wind to propel the schooner, by which they had taken passage from St. Thomas. Bishop Weiss, who had accompanied them on the schooner, had been compelled to embark in a little boat which only reached Emmaus at

4.30 P.M., and thus while the consecration service was proceeding the clergy of the Anglican, Dutch Reformed, and Wesleyan bodies were miles away at sea enduring considerable discomfort in their attempt to be present at the service. Had this not been the case, a rare but beautiful example of Christian unity would have been presented by the presence on the platform of the new church, of clergymen from all the Protestant churches in the Danish West Indies. It is at any rate pleasing to record the fact that all the clergy were doubtless present in spirit though not in the flesh."

Woman's Branch of the World's Missionary Congress.

In connection with the World's Missionary Congress mentioned last month is to be a meeting of the women missionary workers. On Monday, October 2d, Mrs. Franklin W. Fisk will preside; the devotions will be led by Mrs. S. B. Capron, of the Bible Institute, Chicago, formerly for thirty years missionary in India. Mrs. Benjamin Douglass, of Santa Barbara, Cal., will deliver an address on "The Reason Why." Miss Charlotte M. Yonge, of Winchester, England, will present a historical paper on "Missions as Promoted by Women in Great Britain." Miss E. Jane Whately, of London, England, will deliver an address, followed by two other speakers. In the afternoon Professor Henry Drummond, University, Glasgow, will speak on "The Power of Scripture put into the Hands of the People alone Influencing the Mind in Conversion." Mrs. Isabella Macdonald Alden ("Pansy") will present a pen picture of "The World a Hundred Years Ago and Now," and Mrs. Alice Freeman Palmer will deliver an address on "Work of Woman's Schools and Colleges in Missions."

Tuesday, October 3d, the morning session will be occupied with an address on the "Salvation Army," by Mrs. Ballington Booth, followed by an address from Lady Henry Somerset. Mrs. J. O. Robinson, of Detroit, Mich., will present a paper on "Deaconness' Work," and Mrs. J. T. Gracey one on "Medical Missions;" also an address by Miss Frances E. Willard.

In the afternoon of Tuesday papers will be read on "Woman's Work in Solving the Racial Problems of North America;" (*a*) "The Emancipated or Anglo-African," by Miss Mary G. Burdette, editor of *Tidings*, Chicago; (*b*) "The Indians," by Bishop Whipple, Mrs. Amelia S. Quinton, and Miss Mary C. Collins; (*c*) "Immigrants," European. Also an address by Miss Sybil Carter on "Woman's Work in Mission Fields."

Wednesday, October 4th, in the morning an address will be delivered by Miss Ellen C. Parsons, editor of *Woman's Work for Woman*, in the "History of Woman's Organized Missionary Work as Promoted by American Women," and Mrs. Moses Smith, President of the Woman's Board of Missions of the Interior, will speak of "Women Under the Ethnic Religions."

Wednesday afternoon will be devoted to addresses on the following subjects: "Women Under Jewish and Christian Religions," by Mrs. Elizabeth Charles, author of "Schonberg Cotta Family;" "Science and Christianity," "Place of Woman's Missionary Work among the Evangelistic Forces of the Church."

CENTRAL AMERICA ITEMS.—Rev. C. M. Wilbur writes from San José, Costa Rica, March 6th, 1893:

In the five republics of Costa Rica, Nicaragua, Salvador, Honduras, and Guatemala at present there are laboring, so far as can be learned, the following:

Nineteen Moravian missionaries among the Mosquito Indians in Nicaragua. No work yet opened to over 200,000 Spanish-speaking natives in this republic.

In Costa Rica, Rev. J. H. Lobey, of the Jamaica Baptist Missionary Union, has been laboring at Port Limon for five years, and as a result a church numbering 72 Jamaicans has been gathered, a station opened among the East Indian coolies on the sea beach, and much evangelistic work pushed along the line of the Costa Rican railway.

Two years ago W. W. McConnell and wife, from St. Paul, Minn., were sent out by the Central American Mission of Dallas, Tex., to the Spanish-speaking natives of Costa Rica. They were joined in February, 1893, by C. M. Wilbur and wife, of Abilene, Kan., and Miss Margaret Neely, of Dallas, Tex.

Meetings in Spanish have been held for over three months, and the Master's seal of approval has been placed on the mission by the salvation of some.

Messrs. Norwood and Penzotti, sent out by the American Bible Society, are now making a tour of the republics, and in Costa Rica sold over 2000 copies of Bibles, Testaments, and gospels. Surely this Word of the living God will be an open door to future evangelistic effort.

In Salvador, with over 700,000 natives speaking Spanish, midnight gloom is unbroken, no voice crying to the wicked and idolaters to receive the Gospel. In Guatemala, with over 1,500,000, only two missionaries are laboring—Messrs T. Iddings and John Haymaker, at a Presbyterian mission in Guatemala City.

In Honduras all is dark ; no ray of light to be seen by 250,000 of redeemed ones. Rev. C. T. Scofield, Secretary of the Central American Mission, Dallas, Tex., will be glad to learn of any who believe the coming King would have them witness to these people.

Rev. Robert A. Thomson, American Baptist missionary at Kobe, Japan, writes to us as follows :

I notice in the November issue of the MISSIONARY REVIEW OF THE WORLD a letter from Mr. Loomis on mission work in Japan, in which he gives an account of a visit of Mr. Correll to the Liu-Chiu Islands, and speaks of his glowing reception there and the good meetings held. At the close of the paragraph, Mr. Loomis says "the Baptists have a native worker there now." This would very naturally lead most readers to think that the Baptists followed up Mr. Correll, whereas it was exactly the opposite. The American Baptist Missionary Union was the first mission to open Christian work on the islands since Dr. Bettelheim gave up the work there over forty years ago. He was supported by a few English naval officers when Liu-Chiu was frequently visited by war vessels, but becoming discouraged, he retired.

I had two Japanese evangelists at work in Napha when Mr. Correll visited the place, and the meetings held by him during the week he stayed there, were held in the house rented by my evangelists for their meetings and where they were at work.

Of course they, with the other Japanese in Napha, were glad to see a foreign missionary, and gave him a warm welcome. It is just as well that it be known now, to save any question which might arise afterward, that the Baptist mission was the first to open work in that field. I do not for a moment think that Mr. Loomis would or did wittingly convey the wrong impression contained in his letter. He simply did not know all the facts in the case, as he had just recently returned from America, and he had only taken his information from other sources. I trust this correction will not be considered out of place.

Several missionaries have visited the islands since I opened the work, including Bishop Bickersteth, of the English mission.

I was down there last spring, and spent over three weeks holding meetings nearly every evening. Many of the native young men understand Japanese, and so were able to listen understandingly to all that was said. We have had quite a number of baptisms among the Japanese, but as yet none of the natives have been reached. I hope to visit the islands soon again, as the work seems very encouraging, and I may be able to give you some notes on what is being done.

MISSIONARY TROUBLES IN TURKEY.—The correspondent of the New York *Tribune*, writing from Washington, March 19th, made mention of the visit of representatives of the American Board the week previous, and of their interviews with Josiah Quincy, Acting First Assistant Secretary of State. The visitors were Dr. S. Judson Smith, Jr., Secretary ; Dr. Edwin Webb, of the Prudential Committee, and Rev. C. C. Tracy, missionary of Marsovan, Turkey. The *Tribune* said : "They told Mr. Quincy that Turkish officials interfered with the correspondence of the that the missionaries in that country ; that the missionaries were subjected to much ill-treatment by the natives, who were not restrained by the authorities, and that messages from United States Minister Thompson to the State Department in Washington had never reached their destination, from which fact the minister inferred that his mail was tampered with. Their statements were so positive that investigation of the records of the department was ordered to determine whether or not the correspondence on file substantiated the assertions. This investigation is not yet complete, but it is understood that the allegations made by Messrs. Smith, Tracy, and Webb will be shown to be fully sustained.

"The question of dealing with the relations growing out of the presence of missionaries in Turkey has always been a perplexing one to the officials of the State Department. The missionaries have a legal right to a domicile in the Ottoman Empire, but it is evident that they are unwelcome guests. Their relations with the Armenians, who are more or less engaged in political movements against the existing authority, do not tend to commend them to the good will of the Turks.

"The consequence is that the cor-

respondence between the governments of the two countries to a great extent is devoted to a discussion of complaints by missionaries of assault and other ill-treatment. It had been hoped that a better condition of things would be reached within the last year. The Porte made prompt reparation for the destruction of the school property of an American missionary named Bartlett—a gratifying departure from the ordinarily dilatory course of dealing with these matters. But more recent developments, as intimated, show a serious condition of affairs."

Christianity in Japan—a Resumé.

We make room for the following from the *Monthly Messenger* of the Presbyterian Church of England :

The period of missionary activity, from 1872 onward, coincided with an astonishing movement of the Japanese mind toward everything Western. Western languages, customs, dress, furniture, politics, literature, railways, were sought after and adopted, not only with readiness, but with enthusiasm. Japan was in a hurry to become Europeanized or Americanized—many Japanese young men were educated in the United States, and then went back to high office in their own land. The religion of the West shared in the general favor. The country was opened up freely to the missionary. Churches and societies poured in workers. The Methodists and Baptists, the American Congregationalists, the Scottish United Presbyterian Church, the Church Missionary Society, the Society for the Propagation of the Gospel, a German Swiss Evangelical Society, the Society of Friends, all entered on the work, and converts were multiplied. In 1872 there were 20 church-members ; in 1875, 538 ; in 1876, 1004 ; in 1883, 2500, with a Christian community of 13,000. In 1891 there were 33,390 adult members of Christian churches, which probably means a Christian community of nearly 150,000. The Presbyterian missions have united to form the Church of Christ in Japan, with 13,000 members —the Church which had almost resolved to adopt our Articles of the Faith as its doctrinal standard, but finally took instead (as being less detailed and elaborate) the Apostles' Creed and two or three appended doctrinal paragraphs. This is the largest church in Japan, but the Congregational churches (American) are also numerous—10,000 members. Besides Protestant missions, the Roman Catholic propaganda claims many converts ; and there is a Russo-Greek mission in the north, which some years ago had baptized more than 3000.

The progress has, indeed, been wonderful ; and although a Christian community of (say) 150,000 in a population of 40,000,000 is far away from a Christian Japan, yet great hopes of the speedy triumph of the Gospel were perhaps not unnatural. They certainly existed. It was even rumored and believed that the government was disposed to adopt the Christian religion as that of the State.

Two or three years ago the outlook began to change. An anti-foreign feeling had always existed, and now it became bolder—strengthened by various causes. The new institutions and ways had not caused a golden age ; foreign powers refused to alter treaties humiliating to Japanese pride ; the priests of the old faiths were alarmed at the spread of Christianity, and did what they could to excite popular animosity. A new Buddhist sect was formed, intended to revive and reform Buddhism ; adopting Christian morals, as the Arya Somaj has done in India, and seeking to rally round the ancient faith thus purified the educated intelligence of the country. And so the eager interest in the Gospel first slackened and then passed into hostility.

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It is evident that the hope of gaining Japan for Christ by a rush must be abandoned. It would have indeed been strange if " the carnal mind " had in this fair land, and among this bright people, refrained from " enmity against God." The work is suffering hindrances ; the converts are being tested here as elsewhere. It may be best so ! The faith which is strained either breaks, and so proves itself to have been without real life—and that has happened with a good many Japanese Christians in these times of popular and priestly opposition, and it is every way better that this useless faith should be discovered—or, strained, faith holds fast, by taking a firmer grasp of Christ and the Gospel ; and then it is a happy and mighty witness for Jesus. So it is already in Japan. The work is not slackened anywhere, the workers are harassed and saddened, and only driven closer to the Master ; and conversions do not cease, and they may be trusted with more confidence than can be always felt in sunny days. " Japan is not a Jericho already taken by blowing rams' horns. She will yet be taken, in a steady, brave siege, by means of the Sword of the Spirit."

III.—DEPARTMENT OF CHRISTIAN ENDEAVOR.

CONDUCTED BY PROFESSOR AMOS R. WELLS.

One of the commonest experiences of missionary life is that of speaking through an interpreter. Dr. Clark, when in Japan on his Christian Endeavor tour around the world, had to make forty-five extended addresses to Japanese audiences. He gives the following graphic description of his experiences: "The speaker begins, 'It gives me great pleasure, my dear friends, to be present at this meeting and address you for a little while this afternoon.' Then, if he is a green hand at speaking through an interpreter, he stops, while the Japanese speaker translates, the 'foreigner' all the time thinking what a flat and inane remark he has just made, a remark not worth making in the first place, and surely not worthy of the dignity of being translated into another language. However, it takes the interpreter but a little while to repeat this stale introduction, and the 'foreigner' must brace himself for his next effort, which is very likely a lame attempt to condense into one paragraph something about the rise and recent rapid growth of the Christian Endeavor Society. Then he stops for another long minute, while his interpreter puts this into Japanese; and all the time the first speaker is wishing he had said something else, and had put his thought in a more sharp and pungent way. A thing that does very well to say once, sounds exceedingly flat when you pause to have it said after you, and when you realize that from six to twenty English auditors are listening to your lame and broken efforts at condensation. But the speaker has not long to think of his own misery, for he realizes that the interpreter is getting through what he has to say. Pretty soon the interpreter will stop short, and 'Kuraku San' (Mr. Clark) must then take up the strain once more. So he casts about in his mind for a happy way of phrasing his next thoughts. He thinks of an English idiom exactly expressing his idea, but dismisses it as untranslatable into Japanese. Then he remembers an American colloquialism that has done good service on the other side of the Pacific, but is sure that if translated into Japanese it would be flat as the traditional dish-water. Then he remembers a telling story that illustrates the point to perfection; but alas! it involves an order of life that is utterly unknown in Japan, and would give the impression, if translated literally, that the speaker was a harmless lunatic just escaped from some trans-Pacific bedlam. So he dismisses that idea. By this time the interpreter is through with his previous sentence, and in as plain and matter-of-fact a way as possible the American expresses his thought, all the time convinced of his failure to make what one of my friends at home calls a 'palpable hit.' The hour progresses, until at last the speaker sits down, chattering and shivering with the cold (for these stoveless Japanese churches are often 'colder than all out doors'), feeling that he has made anything but a brilliant exhibition of himself, or a lucid explanation of his subject. However, as time goes on, and he learns the secret of speaking through an interpreter, this task at last becomes comparatively easy; and, as he gets accustomed to this new exercise, he even enjoys this style of oratory. He learns to trust the prodigious memory of the Japanese interpreter, and comes to have a profound respect for his skill in rendering colloquial English into colloquial Japanese. Though the interpreter often begins where the speaker left off, and goes backward, Japanese fashion, he gets it all in, and often with much more eloquence than that with which the original was uttered. A good interpreter will put fire and fervency into a speech, will gesticulate freely, and talk with eyes, head, hands, and his whole body. Instead of giving a lame and

paltry sentence at a time, the wise speaker will continue talking until he has uttered his whole thought, even though it take five or six minutes to do it, feeling immense confidence in the orator by his side. At first I felt timid about long sentences, not realizing the wonderful memory and oratorical powers of my interpreter; but before the forty-five Japanese Christian Endeavor speeches were over, I took much delight in relying on the gifts of my friend, and never found him wanting. Evidently the Japanese interpreter needs no course of memory-training under Professor Loisette. On one occasion I remember speaking something like five consecutive minutes, when Professor Ishimoto, whose fame as an interpreter is in all the churches, was putting my remarks into Japanese. In the middle of my five-minute address I had occasion to tell about the glorious scene in Madison Square Garden when the Canadian delegates and the United States delegates joined in singing 'God Save the Queen' and 'My Country, 'tis of thee' to the same tune, and then told how we all stood together and sung that hymn of Christian brotherhood, so dear to every Endeavorer's heart:

> 'Blest be the tie that binds
> Our hearts in Christian love.'

I wondered how my friend would translate English poetry into Japanese poetry, whether his resources would be quite equal to this strain. At once I saw him grasp the hymn-book on the table between us, and open to the hymn; and when it came his turn to translate, as he came to that part of the address, he simply opened the hymn-book and read the poetical Japanese translation of the far-famed hymn. This is only one instance of the quickness with which Japanese interpreters grasp the thought and translate it faithfully and strikingly into the idiom of their own tongue."

After his four weeks' Christian Endeavor campaign in Japan, Dr. Clark thus sums up the results: "I have had the pleasure of an acquaintance with many of the leading Japanese pastors, professors, and evangelists; among them, President Kozaki, of the Doshisha; Rev. Messrs. Yokoi, Harada, and Honda, and Professor Ishimoto, of Tokyo; Rev. Messrs. Miagowa and Miyake, of Osaka; Rev. A. T. Fuwa, of Kyoto; and Rev. Messrs. Homma and Osada, of Kobe, and many others; and I have been assured, over and over again, by many such men, that there are many features about the Society of Christian Endeavor that admirably fit it for growth in Japanese soil. Some of these features are: 1. Its insistence on the supreme religious idea and the highest Christian motives commends it to the Japanese churches. Many of my Japanese brethren have told me that they have had enough of mutual improvement societies, debating clubs, and literary guilds, and that they want a CHRISTIAN Endeavor society. 2. Its plans for service rejoice their hearts. The fact that the Society strives to reduce noble theories to nobler practice; to give to every man his work; to solve the problem of the unemployed, which is pressing on the Church as well as on the State; in short, the fact that it is a Christian ENDEAVOR Society makes them like it. 3. Because it centres itself in the Church they like it. The Japanese churches, like others that I might mention, have had enough of organizations that dissipate and fritter away the energies of the young disciples, without concentrating and focalizing them for the building up of any particular church. They like Christian Endeavor because its motto is, 'For Christ and THE CHURCH.' 4. Because it is a self-governed, independent organization they are interested in it. Because it acknowledges no authority outside of its own church and denomination; because it is ruled by no foreign pope, or bishop, or central board of authority; in other words, because it is under *Christ* and for *Christ* as well as the Church, they like it. 5. Once more, many have expressed an interest in the movement because it promotes Christian *fellowship*.

If there is any place where sectarian rancor is out of place, it is on the mission field. If there is any place where a fraternal, and not a divisive, society is needed, it is on foreign missionary ground. All the churches of the different Presbyterian boards—Cumberland, Northern and Southern Presbyterian, and Dutch Reformed—have united in Japan. A little while since, a movement for uniting in one body all the Presbyterian and Congregational churches only just failed—more's the pity, *me judice*. Any movement like Christian Endeavor, that brings together disciples of all creeds, without sacrificing any fundamental principle, is welcomed by intelligent, large-minded Japanese Christians. I am glad, also, to record that one of the most influential Japanese pastors, Rev. T. Harada, who has translated and published a booklet on the Society, has promised to look after its interests in Japan until a convention can be held and officers chosen to take the matter in charge. Four weeks ago there were, to my knowledge, only four societies in Japan ; now there are at least a score, and many more in prospect."

New societies are reported from Natal, South Africa.

One of the latest Christian Endeavor ideas is a "home department" of the society, for the benefit of the sick, and those who are obliged for other reasons to remain away from the meetings, but who might help greatly, and receive help, by sending messages, and maintaining contact with the society.

One entire day and part of another has been set apart in the programme of the Parliament of Religions at the World's Fair at Chicago, for the presentation of the work of Christian Endeavor societies. The time will be well occupied.

Rev. G. H. Krikorian says that while he was introducing the Christian Endeavor Society into Turkey, so great was the interest that native Christians would travel from three to five days to talk with him about the glorious new work.

From Ohio comes news of a Christian Endeavor society that actually did what the old-time critics of the movement said it would do—founded a church. It was a very innocent proceeding, however. The old church had died, through lack of old people, five years before. These young Endeavorers simply organized, worked awhile, and then refounded the old church. Such instances come quite frequently to our notice.

An Endeavor society of forty-five boys has been formed in the Christian Boys' High School of Ludhiana, India.

Rev. T. Richards, of Shanghai, has written and compiled a booklet giving, in Chinese, the facts and instructions necessary for the formation of Christian Endeavor societies. It will be printed by the Presbyterian Mission Press, where there is already a Christian Endeavor society among the printers. Christian Endeavor literature has now been translated into two of the Chinese dialects.

Lutheran young people have now raised $2300 for the young people's memorial Lutheran church to be erected at San Diego, Cal.

At Bangkok, Siam, a recent deepening of spiritual interest among the students, and the conversion of one of them for whom his brother-students were praying, has brought about the formation of a society of Christian Endeavor. Christian Endeavor literature is being translated into Siamese.

Last fall a Chinese Christian Endeavor society was formed in the Presbyterian mission at Oakland, Cal. This society is greatly interested in mission work, and last year gave for this purpose the amazing sum of $936.80. One member gave two months' wages, another one month's, and so on.

Macedonia has now a Christian Endeavor society, for which the pledge and constitution have been translated into Bulgarian.

IV.—EDITORIAL DEPARTMENT.

Watchwords of Missions.

There are certain great watchwords that should be before the Church in her mission work. Here are a few out of the many that deserve to be engraven as on the very palms of our hands and on the door-posts of our enterprises : "Open Doors," "Fulness of Times," "Fitness of Times," "World Wide Witness," "The King's Business," "Serving Our Own Generation," "The Regions Beyond," "The Field is the World," "The Prayer of Faith," "War After the Spirit," "Cheerful Giving," "Prevailing Prayer."

Letters from China and India.

Mr. Adam, the missionary in charge at the station of Ngan-Shun-Fu, about three years ago helped a military mandarin—whose rank is equal to an honorary mayor—to break off opium smoking, which, I am thankful to add, was done most effectually. At that time, besides opium smoking, he very freely indulged in wine drinking, and his temper was ungovernable. Now he is quite a changed man ; opium smoking broken off and craving gone ; wine drinking ceased ; and temper perfectly under his control. We have no doubt he is a sincere believer in the Lord Jesus, though not at present baptized. His position is a trying one. As you may be aware, it is the custom in China that periodically all the leading officials go to the temple to worship. Our mandarin friend, being in attendance upon the T'i T'ai—this rank being equal to a commander-in-chief—he has also to go in company with the other officials to the temple. This is very distasteful to him, but doubtless if he absented himself his position would be forfeited. If he loses his position all his means of sustenance will be gone, for he, as far as we know, has no private means to fall back upon. Now he all his life has been used to every comfort ; and the change from official dignity and ease to one of comparative insignificance and poverty would all the more be felt. Doubtless if he adopts the latter plan he unquestionably will receive an especial blessing from God.

W. D. Rudland, of the China Inland Mission, writes from Tai-Chan as follows :

"The past year has been the most encouraging we have yet seen. While others in other provinces have been turned out of their stations, we have had the largest ingathering we have ever seen, more than three times the number of any previous year out of the twenty-two we have been here. My young colleague and myself have had the joy of baptizing 141 persons, and still there are more inquirers than there were at the beginning of the year. The number of hearers is also continually on the increase in our ten stations and out-stations. This is the week of prayer, and we are having daily native prayer-meetings, and seeing that God has blessed us so during the past year we have made bold to ask Him for 500 additions this year. But we do not wish to *limit* God to that number, but shall be *prepared* for the 'more abundantly.' This means a lot of hard toil for us in our scattered work ; but if He gives the converts He can give all the strength needed. We have adopted no *new plans*, nothing but the old Gospel has been preached, and it is still the power of God unto salvation to *every one that* believeth. Yes, even the heathen Chinese ! I often wish some of the idle Christians at home only knew the joy of leading a soul to Christ. They would not likely be *satisfied* with *one*."

Dr. Jacob Chamberlain tells us of having met, on the borders of Thibet, a remarkable Roman Catholic missionary. He had for thirty-six years been trying to carry into that dark kingdom the light of the Gospel. Hitherto every

effort of his had failed to secure a settlement in the country ; but he has hung about its frontiers, and many of the Thibetan youth have received instruction from him. "He brought," writes Dr. Chamberlin, "and laid in my lap the fruit of twenty years' toil—a Thibetan Latin dictionary of seven hundred pages of manuscript in his own handwriting, saying that this was the fifth and final revision. He was now going to Hong-Kong to carry the book through the press. But best of all, he had also in manuscript a perfected translation of the Gospel of John, which he had been putting into such clear and idiomatic language as to be understood by all the people ; and this he was going immediately to print, so that if he could not go into Thibet himself, he could send Gospels into it by return traders. What a lesson," Dr. Chamberlain exclaims, "to some of us who complain of slow work and little success. Thirty-six years of foiled effort, and yet enthusiastic and hopeful as ever!"—*Free Church of Scotland Monthly.*

The Volunteer Movement.

In our present issue Dr. Nevius gives some kindly criticisms and suggestions for the benefit of Student Volunteers. That this movement has done much for the cause of missions in awakening interest, spreading knowledge, and pressing on individuals their personal privilege and responsibility in reference to the work in the foreign field, is heartily and thankfully acknowledged ; but it is equally true that their methods have been open to criticism to some extent from the nature of the arguments used and the amount and kind of pressure brought to bear upon those interested to lead them—almost to compel them—to sign the "pledge."

The leaders of the movement have sought to remedy the defects as far as possible. One notable improvement is the change from the term "pledge" to that of "declaration card." This card now reads : "It is my purpose, if God permits, to become a foreign missionary." No *pledge* is intended, but simply the signification of a purpose. There are many reasons in favor of such a formal declaration ; among them are these : 1. It forms a basis for definite organization, and consequently for power and progress. 2. It helps to bind more closely together for study and prayer those who look forward to this work. 3. It makes the "Volunteers" better known and their influence in behalf of foreign missions more decided than if their purpose were less definitely stated.

An early decision is urged on the ground of greater influence on others, longer time for study, and better opportunities for loosing from old and forming of new ties of affection ; but while an early decision may have its advantages, who can say that God's kingdom will be best served by its being always in the affirmative?

We believe that the Movement will increase in usefulness and that the leaders will accept every suggestion and opportunity by which its principles and methods may be perfected and its results made more lasting for the advancement of the Master's kingdom.

British Notes.

BY REV. JAMES DOUGLAS.

On January 31st, 1893, commemorative services in connection with the anniversary of the lamented death of C. H. Spurgeon were held at the Metropolitan Tabernacle, morning, afternoon, and evening. It is extremely difficult hold ing such large meetings in a manner befitting the solemnity of the occasion. It is within the heart rather than in large assembly, where ever and anon laughter and applause strike a jarring note, that the true commemoration is kept. Still Spurgeon's life was eminently lived in the open, and thus far the commemoration of it is in the open unavoidable.

We shall ever remember him, having seen much of him in private and talked

together of the things dearest to his heart, by two points in particular: his deep sense of the reality of truth, and, second, his resolute aversion to philosophize thereon. Much more might be said, and has been said; but these points, if grasped, lay bare his very soul. It was not simply that he held the truth because he believed it, and had been taught it by the Spirit of God, but he had such a penetrative sense of it as filled his mind with light and fired his heart with love.

And then he was a simple believer. He did not think he could dovetail and turn into a philosophy the verities of the truth of which he was assured. He held the balance of truth, and that without striking a balance. He left the harmony to God. He delivered his message and would be no party to the adjustment of Divine things to suit the puny measures of man's understanding.

In England we do not believe in saints' calendar days. Our business is with the living and for them. The justification of yesterday's proceedings is that they were *live*. It was no figure in wax commemoration.

An article of great historic interest on the "Early Days, Friends, and Localities of the Church Missionary Society" appears in this month's (February) *Missionary Intelligencer*. The writer is the Rev. Charles Hole, B.A. Like most things which have grown great, the spring of this movement was small and humble. It had no official start. Sixteen clergymen and nine laymen were present at the first meeting, which was held at the Castle and Falcon, on the east side of Aldersgate Street, and some little distance northward from the general post-office. The date is April 12th, 1799. Of those present, two names may be mentioned—the Rev. John Venn, who presided, and the Rev. John Newton, whose wondrous career it is impossible the Church militant can ever forget. On July 1st, 1799, a letter is sent, signed "John Venn, Chairman," to the Archbishop of Canterbury, acquainting his grace with what had been done, and expressing the hope that he might "favorably regard this attempt to extend the benefits of Christianity." Later on Mr. Wilberforce supports this appeal in a personal interview, and reports: "The archbishop was very candid, and appeared to be favorably disposed; but, as might be expected, he was cautious not to commit himself till he was more particularly acquainted with the subject." For a time progress is very slow and labored. Three committee meetings are mentioned in succession where no business was done because *no quorum*. More than a year has elapsed, and the hierarchical oracle has not spoken. It seemed as if the new society for missions to Africa and the East had entered a deadlock. The crisis may be judged from the secretary's words to his son in a private letter sent him on July 12th: "The missionary society lies off *The Bishop and his Clerks*, where, if not wrecked, it may rot, for what I can see. They return no answer, and, as I foresaw, we are all nonplussed." Mr. Hole, whose narrative is to be continued, somewhat sensationally breaks off here.

The hospital ship *Albert* has lately visited Hopedale, an Esquimaux Moravian station. Dr. Wilfred Thomas Grenfell, the surgeon on board the *Albert*, writes, "We have just spent eight days in Hopedale, a station of the Moravian missions. It has done us all good to come in contact with such good men, who have given up everything we hold dear in life to live always banished to these bleak, icy hills for Christ's sake. The Esquimaux, too, I have taken a great fancy for. They are a most affectionate people, and our men seem scarcely able to see enough of them." At leave-taking "they sang, 'God be with you till we meet again,' and then we sang, 'Farewell, faithful friend.'"

We conclude our notes with a quotation from Miss Lucy E. Guiness's article, entitled "Via Sacra Via Dolorosa;

or, Lost Lives." "Lost lives? which are they? Lives spent on self, wasted in pleasure, fretted on vanities, *lived for time?* Ambition may be gratified, aims achieved, honors won; but when earth is left behind, what remains for such? Their grace and triumph will have vanished, self-consumed. . . . Lost lives! As the words re-echo I see the saints of God, who from of old, declaring plainly that they seek a country, have cheerfully gone forth on pilgrimage 'not knowing whither they went.' Abraham is among them, Paul is among them, and the heroes of our century of missions—Livingstone is there, Krapf is there, and William Carey; Allen Gardiner, starved to death on the desolate Fuegian shore; James Gilmour, tramping with bleeding feet frozen Mongolian uplands; Graham Brooke, dying alone on the Upper Niger; John McKitterick, sleeping in the first white man's grave in distant Lololand—they are all there, all *part of the Eternal.* And Jesus' life is there."

Cross-Bearers' Missionary Reading Circle.

Course of study for this year as follows: I. Biographical—1. "Life of James Calvert," 75 cents; 2. "Mackay of Uganda," by his sister, $1. II. Travel—3. "Lands of the Orient," by Rev. M. B. Chapman, D.D., $1. III. Philosophical—4. "The Divine Enterprise of Missions," by Rev. A. T. Pierson, D.D., $1.25. IV. Periodical—5. THE MISSIONARY REVIEW OF THE WORLD—Funk & Wagnalls Co., to C. M. R. C. members, $1.50. For further information address Rev. Z. M. Williams, St. Joseph, Mo.

Publications Noticed.

—*The Student Volunteer*, the official organ of that well-known movement, makes its first appearance in February, edited by the Executive Committee, from 80 Institute Place, Chicago. It will be helpful to many besides volunteers, for it will contain in every number articles by prominent writers on missionary subjects, courses of study, news and notes, and a directory of missionary boards and of speakers who may be procured for addresses before societies. Its price (25 cents) brings it within reach of all.

—*Missionary Map of Free Church of Scotland*, by George Smith, LL.D., F.R.G.S. This is a very valuable map, and is the result of some of Dr. Smith's most careful study of the distribution of religions in Europe, Asia, Africa, and Australasia. This distribution is represented in colors most definitely and accurately. The mission stations of the Free Church are also designated. We wish that every society could publish a similar map. The size is 4×5 feet.

—*Map of Japan*, by C. H. Kajiwara. Size, 52×54 inches; price, $6 mounted. Mr. Kajiwara, a native of Japan and a student at Princeton College, has endeavored to show in his map and accompanying diagram and statistical tables the relative strength of various Christian denominations and a comparison with other religions. It is more comprehensive and accurate than any of the maps of the kind, and is recommended by all the best authorities.

—*Memoir of Margaret Kennedy*, by James Kennedy, M.A. (James Nesbit & Co., London). Mrs. Kennedy was for nearly forty years a missionary in India, and the account of her home life and her work among the women of Benares is well described by her husband. The book is a missionary biography, with all that that term implies.

—*The Great Commission*, by Rev. M. T. Lamb (published for M. T. Lamb, Davenport, Ia., 40 cents). The subject is treated in relation to both the home and the foreign field, and with much force. The information which Mr. Lamb gives in the form of statistics and other facts is very valuable. The book is calculated to interest, instruct, and influence its readers.

V.—THE MONTHLY CONCERT OF MISSIONS.

Siam and the Laos, Burma*—Buddhism.†

Recent Missionary Progress in Siam.

BY REV. CHALMERS MARTIN, PRINCETON, N. J.

It is one of the admirable purposes served by The Missionary Review of the World that it tends to make the interest of its readers in foreign missions a catholic interest; to make real and vivid what all profess—the belief in a "holy catholic church." As we follow through the pages of the Review the trials and triumphs of the noble army of missionary workers we forget to ask of any man or any company, "Does he—do they—belong to my church?" It is more and more becoming evident in missions, and by means of missions it is being made evident with reference to the Church as a whole, that if one member suffer, all the members should and do suffer with it; if one member rejoice, all the members may and ought to rejoice with it. It is in the faith of this truth that in the month of May the directors of the Review ask its readers to turn their thought not to one of the great fields, occupied in common by the missionaries of many churches in many lands, but to a field in which a single church is at work. That field is Siam, with its ten or twelve millions of Buddhists and spirit worshippers; that church is the American Presbyterian Church (North), with its band of 45 missionary laborers. In this department of the Review for May, 1892, Dr. Ellinwood gave an admirable historical sketch of missions in Siam; to that article and to that on Siam in the "Encyclopædia of Missions" the present writer begs leave to refer his readers for general information as to the field, while he devotes this article to some of the more recent events in the history of missions in Siam, and particularly in the Laos provinces. For, as is generally known, Siam is divided politically into two portions—a Southern, which constitutes Siam proper, and a Northern, made up of the tributary Laos provinces; and correspondingly the work of the Presbyterian Church is carried on by means of two missions, the Siam Mission and the North Laos Mission. Students of missions will feel no surprise to be told that the story of missionary advancement in the past few years relates chiefly to the second of these fields and the work of the second of these missions. The causes underlying missionary success are complex and subtle; they take in earth and heaven. How often has it happened that of two fields, contiguous it may be, at any rate, similar in the difficulties to be overcome, occupied by bodies of laborers nearly equal in number, and exhibiting the same measure of ability and devotion, one has been rejoicing with the joy of harvest, while the other forces its toilers to sow in tears, or, at best, to wait in patience for the early and the latter rain.

The Laos Mission is organized at present in three stations: First, Chieng Mai, the capital of the Laos provinces, occupied in 1867; here are stationed four ordained missionaries and a missionary physician, with their wives and four unmarried ladies. Here, too, is a boarding-school for girls and one for boys, a hospital and dispensary, and the mission press. Second, Lakawn, 75 miles southeast of Chieng Mai, occupied in 1885; manned by three ordained men, a physician, and four ladies; here are a hospital and dispensary, an industrial school for boys, and a school for girls. Third, Lampoon, 18 miles south from Chieng Mai, occupied by one ordained missionary and his wife; this is the headquarters of the theological training class, numbering about thirty members. With this brief statement of

* See pp. 210 (March), 261, 303 (April), and 326 (present issue).

† See p. 354 (present issue).

the situation in mind, let us turn to three or four matters of recent interest in the work of the Laos Mission.

First, the Successful Inauguration of the Mission Press.—While the spoken tongues of Siam and the Laos provinces are, respectively, not very different dialects of the same speech, the written characters by which they are visibly expressed are wholly dissimilar. For twenty-five years the missionaries among the Laos have depended upon a literature somewhat different in its vocabulary and idiom, and entirely different in its written form from that with which the people were familiar. This meant that each new adherent must be instructed in the use of a new alphabet. The knowledge of reading and writing, so widely diffused by means of the temple schools, went for nothing so far as Christian instruction was concerned. It is testimony to the unwearied zeal of the missionaries and the eagerness of the native Christians for knowledge that in spite of this disadvantage the Laos Church may be said to be a Bible-reading people. But this disadvantage is now soon to be a thing of the past. In 1890, by the energy and skill of Rev. S. C. Peoples, of Lakawn, then in this country, a font of beautiful type in the Laos character was cast in Philadelphia. Then the mission press, that for years had been lying in the basement of a missionary's house in Chieng Mai, broke its rusty silence, and now there lie before me as I write the clean pages of the first Christian tract ever printed in the Laos character.

"To all men," so it runs, "greeting of peace! This book will tell how men may go straight to the place of happiness. For everywhere in this world men are seeking happiness, and yet they experience wretchedness and an anxious heart." And then follow twelve pages of simple but solid statement of the Gospel answer to our human need. Is it not something more than the "romance of missions" that the author of this first printed evangel in the Laos tongue and character is the daughter of D. B. Bradley, M.D., one of the first missionaries to Siam, one who "as preacher, teacher, author, translator, and printer labored for thirty-eight years" in behalf of the Siamese people, and that she has as her chief collaborateur in her literary work her son, Rev. Evander Bradley McGilvary, who, like his mother, was born in Siam; like her, also, adds to a natural capacity for language the inestimable advantage of childish familiarity with the tongue in which he now preaches the Gospel? But to return to this first tract; see what Rev. W. C. Dodd, of Lampoon, says of it in a letter:

"We have now a Laos tract printed. Through the school more than three hundred copies have already been distributed, and it is going daily into new homes. It has made many intellectual converts, and we believe some heart converts. It is popular not as the Siamese Scriptures or Catechism were popular—simply as reading books—but on account of what it tells intelligibly. Of course I do not mean to say that there are not plenty of Laos Christians who read the Siamese books with a sincere effort to understand them; but their popularity with outsiders is largely as text-books from which to learn to read. I did not know beforehand how much more useful we should find the Laos"—*The Church at Home and Abroad, January*, 1893.

Other works are ready, or almost ready, for the types—Matthew's gospel, the Acts, an arithmetic, a geography. All over Siam the Buddha tree is shedding its white petals; how long before the white blossoms of the tree of life shall be falling softly upon a hundred Laos villages, ten thousand Laos homes?

The Beginning Among the Moo Surs.—Another recent development in the work of the Laos Mission is the beginning made among the Moo Surs. The Siamese and Laos are plain-dwellers; they will not live where the staple varieties of rice cannot be grown. The mountains in which their land abounds they give up to wild beasts and the hill

tribes. These tribes are numerous—sixteen at least, says Dr. McGilvary—the well-known Karens of Burma may serve as a type of them all. The Moo Surs are one of these tribes. Their existence was scarcely known to the missionaries ten years ago. In 1886 the first visit was made by a missionary to a Moo Sur village. They are a nomadic people. They build their rude villages high up in the mountains, burn off a tract of jungle, take a crop or two of mountain rice from the virgin soil, and then move on. Their traditions all point to the fact that they have come from the North. They are not Buddhists nor idolaters, but worshippers of spirits. Their government is patriarchal, and each village is independent; and naturally they are very clannish. They are addicted to the opium habit, and are perhaps even more intensely superstitious than their Laos neighbors. But the Gospel has gained a foothold among them.

Two years ago two men of this race were baptized by Dr. McGilvary, the pioneer missionary to the Laos—more "romance of missions" that the man who made a journey of six hundred miles into an unexplored country twenty-five years ago to seek out the unknown Laos should now be found forcing his way on foot over the jungle-clad mountains to search out the Moo Surs and give them the Gospel. A year after his first visit, Dr. McGilvary returned to look after his converts. This time Dr. McKean, of Chieng Mai, was with him. The latter writes: "In this village there were twenty-two people last year. The two fathers seemed to embrace the Gospel from the first, and after three months of instruction were baptized." (These are the two referred to above.—C. M.) "One of these men was a confirmed user of opium. From the time he became a Christian until the present he has not used opium at all. What was our joy on visiting them in their mountain home to find *that they all desired to be baptized.* Although there are but two families, they have built a chapel at their village for daily use. On Sabbaths they go down to the plain to worship with the Laos Christians. We visited them on Saturday. On Sunday, of the twenty-three persons now composing the families, twenty-two were present. Two had been baptized last year. Of the remaining twenty, seven children received infant baptism, and thirteen adults were received into full church-membership. I have never seen a grander sight than that—these twenty persons standing up to receive the seal of God, the patriarch of the village acting as interpreter between them and Dr. McGilvary." Does this world show any grander sight?

Famine-Work in Lakawn and Praa.—A third matter of recent interest in connection with the Laos Mission is the work of famine relief carried on during the past year in the provinces of Lakawn and Praa, and to a much smaller extent in Chieng Mai also. For several years past the rice crop has not been a full one; but last year the deficiency of rainfall in the two provinces first named was so excessive that the crop was almost a total failure. It was the old story with which India and China have made us familiar—the increasing scarcity, until rice sold for sixteen times its usual price, the exodus of great numbers of the able-bodied to more favored regions, leaving the sick, the aged, the crippled, the leprous to carry on the unequal struggle; the desperate endeavors to make roots and grasses take the place of rice, the whole staff of bread for the Laos people; the horrors of the starving left to die, and the dead left unburied. These are the scenes through which the brethren of the Lakawn station have passed. They sent home their appeal for help, and a sum approaching $10,000 was speedily contributed and sent out to them, and by them carefully dispensed. The effect of these works of mercy has been marked. Muang Prâ, the province adjoining Lakawn on the east, has for several years seemed specially open for the entrance of the Gospel. When the missionaries have

passed through it on their tours they have found kind welcome and eager listeners ; they have been urged to remain, and on their departure been begged to return. But those who went to this province in the work of famine relief were besieged with a new earnestness by the call for a missionary. They returned with the conviction that the time was ripe for taking possession of this province also in the name of Jesus, and the whole Laos Mission unite in an appeal to the Church at home for the opening of a new station in Muang Prâ.

Further Expansion Planned.—Nor is this the only direction in which these brethren feel that the voice of unmistakable providences is calling the Church to an enlargement of the work in the Laos country. Two other points they urge upon the attention of the Church as places to be occupied at once by mission stations. One of these is the important river town of Raheng, the half-way point on the long river journey from Bangkok to Chieng Mai or Lakawn. This midway position of Raheng, together with the fact that it is accessible from Burmah by an easy pass over the mountains, has made it a great meeting-place for Siamese, Laos, Burmans, Karens, Chinamen. Here the coinage of Siam proper is exchanged for the rupee of India, in common use among the Laos. Here is transacted a large part of the great teak timber business, one of the chief industries of Siam. From Raheng a stretch of three to four hundred miles of riverway, lined everywhere with villages, would be easily accessible. The Gospel preached in Raheng, whether by lip or printed page, would be carried north, south, east, west along established channels of trade and travel. Hence the call of these missionary strategists "Seize Raheng!" The other city upon which they have set covetous eyes is Cheung Hai, a walled town about a hundred miles north of Chieng Mai, on the river Maa Koke, a tributary of the great Maa Kong or Cambodia River. Cheung Hai is desired as an outpost toward the north, as Raheng toward the south and Prâ toward the east. It would supply a base from which to work the northern tier of the Laos provinces, where already four flourishing churches have been established ; from which also to push the work among the Moo Surs and other hill tribes, and to reach out to the Independent Shan States, which lie between Siam and China, and are peopled by a race practically identical with the Laos in origin, language, customs, and religion.

These are some of the recent developments in the Laos provinces which at once make glad the hearts of our brethren there and fill them with a solemn sense of responsibility. Speaking of the last annual meeting of the mission (December, 1892), one of them says : "As the claims of one new field after another were presented, the solemnity grew. We felt that a crisis had been reached. At the suggestion of the chairman, we stopped our business discussion and stilled our souls while Dr. McGilvary led us in prayer for orders from our Commander." Referring to the large demands made for the coming year, demands including the sending out of eighteen additional laborers, the opening of three stations, and the expenditure of perhaps $25,000, the mis sion says : "We make no apology for the large things asked. One of our number has thus voiced our unanimous feeling. I believe that God has awakened us as a mission, and woe be to us if we allow this awakening to go no further than our own hearts. I believe we ought to shout this call—shout it until the Church must hear!"

What will the Church do ?

—The latest estimates give the population of Siam in round numbers as 6,000,000. Of this number, 2,000,000 are Siamese, 2,000,000 Laosians, 1,000,000 Chinese and 1,000,000 Malays.

VI.—GENERAL MISSIONARY INTELLIGENCE.

EDITED BY REV. D. L. LEONARD.

Extracts and Translations from Foreign Periodicals.

BY REV. C. C. STARBUCK, ANDOVER, MASS.

Medical Missions.

—"'Sometimes the question is put: Wherein does a medical mission hospital differ from other hospitals? The answer is simple. A medical mission hospital is one in which all the workers, and the medical officers and lady superintendent in particular, regard their patients as claiming not only all the physical but also all the spiritual help they can bestow upon them. 'Healed by and for Christ' is what the workers would like to be able to write against the name of every one who leaves them. If the Lord enable them for nothing more, they will gladly do all they can to lift from the sufferers the burden of bodily pain or mental care; but they hope for, ask for, and work for results which shall abide through all eternity. Would that all our hospitals in Christian England were pervaded by this spirit!"—*Medical Missions.*

—"It is right that all our readers should realize that the answer of Lord Kimberley to the anti-opium deputation on November 10th was distinctly adverse to all its proposals. Beginning with the promising admission that the use of opium was, of course, associated with much evil, and that in Burmah it was peculiarly destructive to the people, the Secretary of State for India declined to admit that anything further could be done at present for either China, Burmah, or India. Lord Kimberley spoke, there can be no doubt, not only his own opinions, but those of the Prime Minister. The outlook, humanly speaking, is dark. We are to go on, it seems, adding evil to evil. The money involved is too weighty to be touched. Righteousness and mercy must kick the beam. Happily there is One who is higher than the highest; and we refuse to accept the present decision as one which God will allow to stand. Our appeal is to Him. It concerns a grievous sin on our part as a people, and that indeed might be met with sore judgments, but it goes further than that. The opium traffic is a sore hindrance in the way of the Gospel of Christ, and we may and must plead with God for its removal. Let none who pray about this matter be discouraged, or cease to cry to God about it. The refusals of man and of earthly governments are mountains which must be brought low, that 'all flesh may see the salvation of God.'"

—"It has been said that 'Healing was the keynote of Messiahship,' and Dr. Livingstone exclaimed fervently that 'Christ was the first medical missionary.' Dr. Neve, in *Medical Missions at Home and Abroad*, claims that 'there is something essentially divine in the physician's calling; not merely because it is a study of the highest forms of life, its most complex organs and highly evolved functions, but because it is learning more and more that health is only to be kept or regained by harmony with the great environment. And that environment is God. The offices of the healer and of the preacher are thus combined; for the former discovers and applies those laws in the sick which the latter exhorts the sound to obey, lest they also fall victims."—*Send Me* (Hot Springs, Ark.).

Send Me long ago made a cordial acknowledgment, hitherto overlooked, of obligations owing to this Review.

India.

—The Leipzig Mission in the Madras Presidency has ordained its first pariah. The ordination roused sharp opposition at first, which, however, seems to have soon died down.

—"With Christ preached, sung, and read into the hearts and minds of the

people of India, we need say nothing as to the power He must exert on their hearts. Perhaps those most deeply affected would be the last to admit it, however. The prevailing sin of India to-day is pride; it stands out more prominent than her Himalayan mountain chain. It has swollen her cheeks till her very eyesight is obstructed and she cannot see herself. India acknowledges the beauty, the grace, the sovereignty of Christ, but she will not bow to Him because He was not born a Brahman nor inaugurated his religion in India.

"But, bend or not, she cannot but give way to an overwhelming force, and so she has compromised with her pride and adopted a religion that is half way. Christianity has acted on India as the law did on Israel—it has been her schoolmaster; it has revealed to her her sin. A confession such as the following from a recent Hindu writer is not uncommon. He says: 'Have we got in Hindu society that blunt honesty, truthfulness, independence of spirit evidenced in impatience with injustice and indignation at tyranny, that profound sense of individual responsibility in the collective which characterizes the English? I say, we have not. . . . We have a convenient theory of predestination to account for all that we are and everything that we do. We may do any wrong, but our conceit, slavish conceit, is such that we are ready to find consolation in the excuse that fate has so decreed. . . . We may recognize the evil influences at work, eating into the very vitals of our society, but we are too cowardly to lift our hands to stay them, much less to remove them.' Such are, confessedly, the feelings of many Hindus upon the subject.

"The whole Somaj movement, however unwilling they may be to confess it, has been born of contact with Christianity, and is *not* due to any innate goodness in the Hindu religion or its followers. Even the orthodox Hindus, who scorn being held as in any way indebted to Christianity, have been forced to forsake all the coarser forms of religious worship, and deny all the coarser religious books, and pin their allegiance to the Vedas they have never read, but only know of by hearsay.

"Speaking the other day with a young Hindu, I asked him, 'Do you still believe in idolatry?' 'No.' 'Do you still believe in the religious character of the Hindu Pantheon—such, for instance, as Krishna?' He replied, 'I don't believe in the licentious Krishna of the *Premsagar*, but in the pure Krishna of the *Bhagawadgita*.' This is certainly one of the best of the Hindu sacred books; but the young man confessed he had never read it. What does all this mean? The sons of those who held the licentious Krishna as a god and worshipped him now abjure the god of their fathers for a mythical but purer character in the Vedas. It seems that the force of Christianity has been so strong in giving India higher ideals and purer ambitions that its people are gradually being driven from the morass of licentiousness and idolatry to the purer heights of the 'Hill of Righteousness.' The silent effect of Christianity has already demanded many reforms—the salvation of widows, the doing away with child marriage, etc. Caste will go next, as it has already with the Somaj people.

"Moreover, India cannot remain long in its present condition. The orthodox young Hindus talk of believing in and following the Vedas, but though I have talked with many of them, I have never found one of them who had read even one book of the Vedas. They cannot rest satisfied thus. They will be forced to read, and to read will mean to be unsatisfied, for only Christ and His religion will satisfy the people of India. The course of true righteousness in India is slow, but it is sure. It may mean much persecution, even bloodshed; but before this century closes in on us the universal verdict will be 'The Nazarene has conquered.'"—Rev. Norman H. Russell, *in Presbyterian Record* (Can. Pres.).

—"There are times when we seem to be just on the eve of great events in the mission field. The time for the caste people to yield and come over the line to Christ and His kingdom seems to be close at hand. And we say, 'They surely cannot resist much longer; there are indications which show clearly that they are about to come in by thousands.' But as we advance that expected time recedes. As the years fly away that great awakening of the Hindus still keeps backing off into the future. We hope that certainly in another ten years we shall see mighty changes in this respect, caste breaking down on every hand, the idol gods almost abandoned, and the people yielding all through the country. But the decade passes, and we are still confronted by the towering wall of caste and the gigantic system of Hinduism.

"There is danger of becoming impatient because progress seems so slow, and so many bright hopes have not been realized, and because their realization seems at times as far off as ever.

"The *great* corrective for this impatience and perturbation of spirit is 'the sure word of prophecy,' the 'exceeding great and precious promises.' By the mouth of His holy prophets Jehovah has declared and reiterated the declaration again and again, that Christ shall have universal dominion His kingdom shall embrace all nations and reach to eternal ages. On such promises let us rest, and in the increasing brightness of that coming day let our faces become cheerful.

"Another thing that will help us to be patient is a study of the evangelization of those nations and races which form what is now called Christendom. Take Britain for instance. Even its *second* evangelization—*i.e.*, the conversion of the English incomers, commenced by Augustine and his companions in A.D. 596 (and principally continued by the Irish monks from Iona) took more than one hundred years for its completion. And this, too, although the country was so small, and though the kings and rulers were in several instances the first to embrace Christianity. Ethelbert, King of Kent, and ten thousand of his people were baptized within a few months of the landing of Augustine and Edwin, King of York, and more than three thousand of his people were baptized by Paulius a few years later. And yet a full century passed (and there were repeated apostasies of whole kingdoms) before heathenism finally yielded.

"The conversion of the German peoples was also very slow. Although the Gospel was planted among them early in the Christian centuries, it was not till the time of Charlemagne, A.D. 800, that their turning to Christianity was complete. The Gospel had among them a long and bitter struggle century after century, and a century was just as long in those days as it is now.

"The Scandinavian nations were also by slow degrees, and in spite of great opposition, won to the Christian faith. The work occupied two hundred years.

"Let us not chafe and fret, then, or grow weak in faith, because the Christianization of India seems so far from completion. Tribes like the people of Fiji or the New Hebrides may soon be won, but in a country like India the superstitions and prejudices and religious tenets of the people are so ancient and deep rooted that every inch of headway is contested.

"The day of triumph is coming, that is *sure*. When, we know not. Our immediate successors in the work and those who come after them *may* have their patience sorely tried by hope deferred, but the final outcome is certain. For that let us be willing to toil on, whether the complete victory be far or near. God's purposes have 'the ages to come' for the time of their development."—W. B. B., *in Lone Star* (Telugu-land).

—The following description of the late excellent Ram Chunder Bose is quoted by the *Church Missionary Intelligencer* from the North India *Gleaner:*

"Mr. Bose's character struck us as a singularly interesting one, and it was of a type perhaps not very commonly found among Bengalis. Its main traits were independence, a restless craving for truth, downright honesty, moral courage, and candor to a degree which made friends as well as antagonists sometimes wince; but combined with this was a beautiful, transparent simplicity and unworldliness, and a humility and self-depreciation which were very touching in one so undoubtedly possessed of intellectual gifts of a high order. His candor and simplicity were perhaps sometimes carried to excess, and led him to proclaim his opinions to the world while they were still in a crude and half-formed stage. It is no exaggeration to say that the Indian Church suffers a serious loss in the death of Ram Chunder Bose. But we may not grudge him his rest, though meanwhile we have no one who takes his place."

China.

—"An old nun, from a temple two miles away, came one afternoon into the guest hall. This was her first visit, and she said she had come to hear the Book. After listening earnestly for some time she seemed much touched by the story of Jesus, and admitted that all the years she had worshipped Buddha she had not had peace or happiness in her heart. 'Then,' said she, 'I did not know of your Jesus; now I will pray to Him every day and ask Him to wash away my sins and change my heart.'

"A week later I visited her in the temple, and met with a warm welcome. I asked her if she had remembered her promise to pray to Jesus; she replied brightly, 'Yes; but I could not remember the name Jesus, so I said Son of God—would that do?' After a little further teaching she was called away; presently she passed the door saying 'Jesus, Jesus' over and over again. I looked up, and she said, 'Oh, I am only trying to remember that Name; my memory is so bad, and I don't want to forget it again.' I was glad to see her earnestness to remember that Name which is above every name, and prayed that she might soon know more of its sweetness and preciousness.

"The two last Sundays but one she has spent most of that day with us, eagerly desiring to learn more about Him. I should like to ask prayer for her as well as for the other women who come so regularly twice a week to the Bible-class."—*China's Millions.*

—"One old man with a well-preserved face listened, and expressed his belief that if a man did good he would receive pardon of his sins. I showed him that all men's hearts had a root of evil. Could we ourselves cure it? 'No,' he said, 'we cannot cure the evil root.' We pointed out that God could do so."—*Presbyterian Record* (Can. Pres.).

—It is a common notion that popular education is widely diffused among the Chinese. But we must remember that half the population (the women) are not taught at all, unless, as the Rev. Arthur Smith says, an occasional schoolmaster, having a daughter, and few pupils, chooses to give some of his spare time to instructing her. Of the men, some missionary says that about thirty per cent have a slight knowledge of the written character. How slight it is may be judged from the fact that twelve years' schooling sometimes gives a man the knowledge of about half the characters used in a hospital card. The Rev. Murdoch McKenzie, writing in the *Presbyterian Record* from the province of Hoan, says that nine tenths of the people there appear unable to recognize a written character.

Mr. McKenzie remarks that few of the Chinese he meets seem to care enough about the Gospel even to ask questions respecting it. It is not one of the three accredited religions of China, and that is enough for them. "They do not desire the Gospel, and fail to see what advantages it can give them. If it gave more money, food, and tobacco it might be more deserving

of attention." The present work is to gather out the elect remnant.

—"Speaking at a meeting of the College of Medicine for Chinese, Hong Kong, in July, Dr. Cantlie, dean of the college, said: 'Any one who knows the Chinese even but slightly is well aware that steadiness of purpose is, perhaps, their most constant characteristic. In their national history, be it in the overthrowing of usurping rulers or beating forth their enemies, their constancy of purpose has always prevailed. Time shakes them not from their intent, nor weakens the ardor of their understandings. The passing away of one generation but endows the theme with the sacred fire of heredity; the register of a century past in any attempt but affords time for its development and growth, and brings it into fuller fruition and purpose. It is with the sons of such a people that we have to do, and having once taken up a subject, be it science or war, it is not in their nature to retract.'"—*The Chronicle.*

Formosa.

—"Dr. Mackay reports: 'Fourteen years ago I arrived here. All was dark around. Idolatry was rampant. The people were bitter toward any foreigner. There were no churches, no hospitals, no students, no friends. Year after year passed away rapidly, but of the persecutions, trials, woes; of the sleepless nights; of the travelling barefoot, drenched with wet; of the nights in ox stables, dram huts, and filthy, small, dark rooms; of the days with students in wet grass, on the mountain tops, and by the seaside; of the visits in a savage country among the aborigines, you will never fully know. Fourteen years of toil have passed away. Yesterday 1273 rejoiced in singing praises to the Lord God Almighty. There are now hospitals as well as churches, native clergymen as well as teachers, colleges as well as primary schools in Formosa, and the native Christians largely aid them.'"—*Gospel Missionary.*

—"In a Chinese tract the following comprehensive objections are urged against Christendom:

"'It is presumptuous in the barbarians to endeavor to improve the inhabitants of the Celestial Empire, inasmuch as they themselves stand so sorely in need of improvement. They have shown a lack of Benevolence by importing among the Chinese a poisonous drug, and thus injuring others for the sake of personal gain. They have sent fleets and armies to bereave other nations of their possessions, to which they have absolutely no right; therefore they cannot lay claim to be regarded as *upright.* They allow men and women to associate together and to walk arm in arm in the streets; therefore they condemn themselves as falling short in a sense of *propriety.* By rejecting the ancient doctrines they have shown themselves to be possessed of little *wisdom. Veracity* appears to be the only good quality which they can in any measure boast of. Therefore, lacking as they do four of the five cardinal virtues, how should they be able to improve others? Besides, they have shown lack of reverence for the inventors of the art of printing by recklessly treading on printed paper, while others have spent much money to circulate books for the amelioration of the age. Moreover, these self-constituted exhorters of the world are void also of filial piety. They forget their ancestors as soon as they are dead, put them into simple boxes, which are only an inch thick, and do not sacrifice to their souls; nay, they will not so much as burn a strip or two of gold foil for their future welfare. Finally, they admit persons that have the advantages of wealth and rank to office without examination, and do not leave open the way for the promotion of the poor and lowly born. On all these accounts these foreigners appear to be inferior to the Chinese, and, therefore, in no way competent to instruct them in better ways.'"—*Dansk Missions-Blad.*

THE WORLD AT LARGE.

—Dr. John G. Paton recommends that a young man intending to become a foreign missionary secure the fullest possible preparation, and insisted that his own son should take full courses of study, classical, theological, and medical, before entering upon his labors. This opinion is the more significant since he has not been engaged in missionary work among educated peoples, but among savage cannibals, who were without even a written language when he went among them.

—As signs of growing interest in missions, it is pleasant to call attention to the fact that the children and youth of Christendom are banding together more and more to pray and to give; and also that most excellent as well as interesting biographies, and other books relating to the spread of the Gospel into all lands, are coming forth from the press by the score and hundred.

—According to Dr. Dalman, of Leipzig, there are 55 Protestant missionary societies for work among the Jews, with 399 missionaries, and an income of $406,000. During this century about 120,000 Jews have received Christian baptism, and about one fourth at Protestant hands.

> The healing of the seamless robe
> Is by our beds of pain;
> We touch Him in the throng and press,
> And we are whole again.

AMERICA.

United States.—There are 1,000,000 French Canadians in the United States scattered from the Atlantic to the Pacific, 450,000 in New England and New York, 30,000 in one valley of northeast Connecticut. Says the Massachusetts Home Missionary Society: "A settlement of them numbering 400 or 500 is found in Ohio, near the city of Columbus, that has held for thirty years as distinct and separate an existence as though it had the entire occupancy of the state. Their language is French, their customs French, their patriotism French. All through New England this loyalty to everything French is equalled only by their subjection to the Roman Catholic Church. Thus far nothing has produced so good results as the house-to-house visitation of Bible readers and evangelists."

—John S. Kennedy, a well-known New York banker, has recently given a building, seven stories high, and costing upward of $600,000, to these four charitable organizations: the New York City Mission and Tract Society, the Charity Organization Society, the Children's Aid Society, and the Association for Improving the Condition of the Poor. The first floors will be occupied by these societies, and are all rent free. The rooms above will be left to other charitable organizations at a reduction of twenty per cent on the regular rates, and for other general purposes. The building was given outright to nine trustees.

—The twenty-sixth annual report of the New York State Board of Charities shows that the total amount expended during the past year was $18,228,712. A comparison for the last twelve years shows a steady increase. The increase over 1891 was about $1,220,000. Among the 76,807 ministered to last year were 23,732 dependent children, 16,647 insane, 10,637 ordinary poor house inmates, 5048 hospital patients, 7464 aged and friendless persons, and 1471 idiotic and feeble-minded. The number receiving public out-door relief was 131,439.

—According to the *Examiner*, the various denominations of this country, with an aggregate membership of 11,889,427, gave to home missions in 1891 the sum of $6,717,558, and in 1892 to foreign missions, $4,986,516. The Congregationalists, with 491,985 members, contributed to home missions $1,365,507, and $840,804 to foreign; the Presbyterians (North), with 753,749 members, contributed $1,137,205 and $931,292; the 780,000 Baptists (North) gave $633,267 and $569,172; The Methodist Episcopal Church (North), with 2,336,463

members, gave $573,750 and $725,367 (besides $315,342 from the Woman's Society and for Bishop Taylor's work); the Southern Baptists, numbering 1,100,000, gave $244,334 and $114,325; the 1,161,666 Southern Methodists gave $245,836 and $304,917; and the 1,188,876 Lutherans gave $268,358 and $55,676.

—The Protestants of the world number about 137,000,000, says James Croll, of Montreal, and may be classified approximately as follows:

Lutherans	35,000,000
Methodists	25,000,000
Episcopalians	22,000,000
Presbyterians	20,000,000
Baptists	17,000,000
Congregationalists	6,000,000
All other denominations	12,000,000

—England will send a commission to this country to inquire about our experience in Russian-Jewish immigration. Since 1891 about 200,000 of these refugees have landed in England, while but 180,000 have come to this country. The commission will ask how the Russian Jews have behaved here, how our immigration laws tend to protect us from excessive influxes, and what our public opinion holds on the subject generally.

—San Francisco has 35 kindergartens, with 3108 children enrolled, and an income of $43,732. In the 13 years since the work began, over $400,000 have been given for endowments, and 14,346 children have received training.

—Twenty years ago Jerry McAuley started a rescue work at 316 Water Street, New York. It was looked on as an experiment then, but is now accepted as one of the permanent religious institutions of the city. The attendance last year was larger than for many years; 34,957 people came to the meetings, nearly all either drunkards or saved drunkards; 2475 have knelt for prayer; 5000 were helped to lodgings, at a cost of 15 cents per night; 10,000 were helped with a meal. The annual report says: "Hundreds who came in were so nearly dead they seemed almost incapable of exercising a bit of faith or comprehending what was said; but when we would get down on our knees before God, somehow the day began to break, and they would feel their load of sin and cry to Jesus for help."

—When, February 16th, Rev. Cushing Eells died at Tacoma, Wash., another honored missionary pioneer went to his reward. His birth year was 1810, and after graduating at Williams College and Hartford Seminary, in 1838, he set out with his bride for Oregon, a journey of five months, and there expended his energies to the utmost for upward of half a century. To Whitman College, of which he was the founder, he gave some $11,000.

—The Wesleyan Home at Newton, Mass., is now ready to receive the children of the missionaries of the Methodist Episcopal Church.

—The children of the Presbyterian Church (South) have undertaken to raise $10,000 for a steamboat to run on the Congo, one half for the cost of construction, and one half to meet the expense of transportation past the lengthy rapids to be left behind before Lulbo, on the upper river, can be reached. An issue is to be made to the Sunday-schools of 10,000 shares of stock.

—At Seattle a letter has been received from New Metakahta, Alaska, known as Father Duncan Mission, giving particulars of a fire, February 7th, by which 28 houses were destroyed in two hours. The people were suffering for want of clothing and shelter. The fire destroyed about a quarter of the town, entailing a loss of $12,000. No man can be named in the mission field more enterprising and heroic than William Duncan, and no doubt the money needed to repair this loss will be forthcoming.

—A missionary among them writes: "I notice that the Alaskan children learn English more easily than Indians do, but they know so little of the world except their own mountains and the sea. One day some of the very little ones were looking at an illustration of

the parable of the sower, one of them said, 'I guess he is feeding the chickens,' and another, 'No, they are birds; he is going to kill them with a stone.' They had never seen a field, nor even a grain of wheat, and so we began with the bread and had the story backward; but they have to stretch their imaginations for everything except water and mountains and the few things that live in them."

WOMAN'S WORK.

—The first woman who went to the foreign field as a medical missionary stayed her soul upon this verse of Whittier:

> "That holy Helper liveth still,
> My Friend and Guide to be.
> The Healer of Gennesaret
> Shall walk the rounds with me."

—This is how one woman gets on: "Mrs. Lizzie Young, a colored woman of Jacksonville, Fla., has established a draying business in that city. She owns 3 drays, and employs from 20 to 30 more when occasion requires. At present she is employed in hauling away the sand from the excavation on the government lot, and so far has sold every particle of sand dug out. But draying is not her only business. For six months every year she runs an extensive wood yard at North Springfield, and 4 or 5 teams are kept busy delivering wood. Besides this, she sells many hundred dollars' worth of pork every year, and does a good trade in poultry and eggs."—*Head and Hand.*

—In the *Sunday-School Times* Martha Burr Banks suggests this as an excellent method of interesting children in missionary meetings:

"Prepare a short sketch of some one missionary or band of Christian workers, writing upon a scrap of paper a few details in regard to dates, places, circumstances, work, or character, closing with some expression that has become in a measure identified with this special man or body of men. With one of the simple copying-tablets any number of copies of these statements may be taken off with little trouble. For instance, begin with John Eliot, something in this manner: 'The first Protestant missionary who ever left Britain. He was called "the apostle to the Indians." He was the first to translate the English Bible into a heathen tongue. He was born in 1604, and died in 1690. His favorite saying was: "Prayer and pains, through faith in Jesus Christ, can do anything."' Next may come Allen Gardiner: 'An English naval officer, who went as a missionary to Patagonia about 1847. It was said that the people in this place were less civilized than those in any other part of the world. He and six companions died there of starvation in 1851, but his friends in England resolved that the mission should never be given up. Over his grave were inscribed these words: "Wait, my soul, upon God, for all my expectation is from Him." His initials were A. G.'"

—Not a few of the names of missionary periodicals issued by the women's societies are excellently chosen. Take these as specimens: *Heathen Woman's Friend, Helping Hand, Missionary Link, Life and Light for Women, Women's Work for Woman, Baptist Basket, The King's Messengers, Missionary Leaflet, Woman's Evangel, The Mission Gleaner, Woman's Missionary Advocate, The Missionary Helper*, etc.

—Missionary libraries for the use of auxiliaries are coming to be deemed a necessity. At the last Christian (Disciple convention a committee reported as follows: "That each auxiliary be urged to proceed at once to the collection of a library for the use of its own local field, and that the missionary library in every auxiliary be henceforth established as a permanent feature of our C. W. B. M. work." And the MISSIONARY REVIEW OF THE WORLD was named in the list of works which ought to be read.

—Among the missionaries of the Methodist Woman's Foreign Missionary Society who relinquish half their salary in order to send out more labor-

ers are : Miss Isabella Thoburn, founder and principal of the first women's college in Asia ; Miss Phœbe Rowe, and Miss Fanny Scott, all of Lucknow, India. Miss Scott was bookkeeper in the Cincinnati Methodist Book Concern when she offered herself as a missionary. Miss Kate A. Blair, in Calcutta, and Miss Fannie B. Perkins, in Rangoon, are also on this roll of self-sacrifice. Each of these five receive $325, all giving annually to the treasury the sum of $1625 in cash !

—The sum of $3980.01 was brought into the treasury of the Methodist Woman's Foreign Missionary Society in the northwestern branch last year through the mite boxes, showing we must not despise even the penny. And no small part of the success of women in raising money for the Lord's work results from having a system of giving, and gathering *regularly, in small sums, from a great many.* As the elevated railroads in New York last year collected $30,000,000 in amounts of only 5 cents from each passenger for each trip.

—The Woman's Foreign Missionary Society of the Presbyterian Church has prepared an extensive and most excellent assortment of literature for the use of circles and bands, consisting in part of leaflets full of information, narration, and other food for enthusiasm and Christian zeal. Also a series of neat pamphlets of about 20 pages each relating to all the countries in which their work is performed, in the form of questions and answers. And besides, a volume of historical sketches of Presbyterian missions. And what a multitude of consecrated brains are kept busy devising ways and means for furthering the mission of Him who came to seek and to save the lost.

EUROPE.

Great Britain.—March 1st the Baptist Society had received £110,113 for the centennial fund, with a month remaining for further increase. But as an offset, the cash receipts to the general account had fallen off £457 during the year.

A noble friend of this society, Sir Charles Wathen, has recently died. These are some of the gifts bestowed by him. In 1877, £500 were secured by him for the work of exploration upon the Congo. In 1879 he gave £700, half the cost of outfit and passage, for 12 missionaries, 8 for India and 4 for China. In 1883 he gave half of £2100 to send 14 to China. And finally gave £500 for the construction of an iron school building on the Congo with accommodations for 120 boys.

—The Balolo Mission on the Congo mourns the loss of three missionaries within a few weeks, and all from the terrible African fever. But nevertheless, with due care for health, Melville Cox spoke the language of genuine Christian faith and love and venturesomeness when he said : "Let a thousand fall before Africa be given up."

—The Christian Literature Society (formerly Vernacular Education Society) is in the midst of its thirty-fourth year, and represents a *quasi*-union of 10 missionary bodies. It trains Christian teachers for village schools in India, of whom more than 1000 have been sent out, and are now teaching from 40,000 to 50,000 children, while 6 times as many have been under instruction. Besides, over 8000 are gathered in circle schools in Bengal. This society issued 1,300,000 volumes of all kinds, in 18 languages, one third being school books, and from the beginning has sold at a low price, to meet the poverty of the people, 17,034,741 volumes of Christian books.

Russia.—It is stated by a correspondent of the *Christian* (London), who speaks from personal knowledge, that "There is no man living who is causing so much suffering and sorrow as M. Pobedenostzeff," the political head of the Greek Church in Russia. He is largely responsible for the severe measures adopted against the Protestants,

Jews, and all others who will not unite with the Greek Church. In a recent report he urges the Czar to adopt stronger measures to suppress the Stundists, as he finds that "confiscation of their property, imprisonment, banishment to the mountains of the Caucasus and the wilds of Siberia" have failed to induce them to join the State Church.

—There are three groups of Protestant churches in Russia, entirely distinct in origin and history. St. Petersburg contains upward of 90,000, mostly German and Lutheran. In three of the Baltic provinces are found some 200,000 of the same class, largely intelligent and well-to-do, and the remaining 1,800,000 of the population is also Protestant. On the Volga about 200,000 Protestants reside, 150,000 in the districts to the southeast, and in all the provinces of the interior about 1,000,000. And all these, it seems, are to be harried, dragooned, and otherwise kept in torment "for the glory of God."

ASIA.

Mohammedan Realms.—Quarantine appears to be an expensive luxury in Turkey. Dr. Reynolds, of Van, was at Erzrûm, late last fall, but before cholera had reached there. He returned to Van before there was any quarantine upon the way. Some days after his return he was ordered back upon the Erzrûm road three days, to take his quarantine. He objected, and the officers finally decided to quarantine him in his house, which they proceeded to do. Soldiers camped in his garden, and horses trod down everything. For ten days he was a prisoner in his own house. At the end of that time he received the following bill: 25 persons, 5 days, $25; drugs and guard for 5 days, $12.50; 2 persons for 10 days, $6; 5 horses for 5 days, $5. Total, $48.50.

—The Damascus Mission of the Edinburgh Medical Society, in its appeal for £5,000 to build a hospital in that city, says: "Is it not almost incredible that, at the end of the nineteenth century, there should exist a city of about 200,000 inhabitants—and that the oldest city in the world—without a hospital for its sick?" And yet ex-Ambassador Webb would convert us all to Islam!

—It is profitable sometimes to see ourselves as others see us, and it is wisdom to be taught even by a foe. The Sierra Leone *Weekly News* published an article lately on "The Future of Islam," by a Mohammedan, a traveller, intelligent and well educated. He hopes that "at no distant date the sweet cry of the Muezzin will call the faithful to the worship of Allah in the great cities of the West." He builds this expectation on his contention that Mohammedans are greatly superior to Christians in morality and in regard for God. "In Christian countries," he says, "while a small proportion of the people is very good and very religious, the masses are practically without the knowledge of God. Their moral actions are not controlled by any sense of God's existence. Public opinion is a restraint upon many, but their actions are not ordered by a desire to obey God. The immorality of Naples far exceeds that of Lucknow; the open prostitution of London is far worse than that of Calcutta and Bombay; divorce and violations of the marriage contract are far more common in Christian Chicago than in Moslem Cairo." He describes the Roman Catholic worship of images and saints, the atheism and materialism abounding in Europe, and urges that the hope of the world lies in its conversion to Islamism.

—It *must* be hard for His Serene (?) Highness, the Sultan, to sit still and see the dynamite unceasingly carted into his dominions in the shape of churches and schools. But how can he prevent it? is the question. No doubt he mourns and rages by turns, but then he stands in mortal fear of divers Christian governments, with Great Britain at their head, and is at his wits' end. In due season the cataclysm will befall, and a better age will begin.

India.—Rev. E. W. Parker went out in 1859, and has recently taken the journey again after a visit to America. He thinks the world has moved during the 33 years which have intervened, and says: "Then Dr. Durbin came to Boston and put us on board an ice ship, which was to sail around the Cape to Calcutta, and we were nearly four and a half months confined to that little ship, not touching at any port. Now we sail away from New York on a commodious steamer for Liverpool, travel by rail *viâ* Paris, to Italy, and go aboard another steamer bound for Bombay. Had we met with no delay, we could easily have made the passage from New York to Bombay in 30 days, saving over 100 days over the first passage. What a change from the little sailing ship driven by the wind at an average rate of perhaps 5 miles an hour, to the steamer of 10,000 tons driven by the power of steam at the rate of 20 miles an hour! Then a few ice ships, a few tea ships, and a few others went to China and India, while now in a single month 424 vessels passed through the Suez Canal."

—According to present appearances, trial by jury in Bengal has been weighed in the balance and found wanting. The constitution of the Hindu mind is such that this mode of meting out justice is inferior to that of leaving questions of guilt and of the magnitude of penalties, not to twelve men, natives and peers of the accused, but to a single trained, incorruptible English judge.

—Miss Gordon Cumming writes in "Two Happy Years in Ceylon": "It is a sore subject that, whereas Hindu, Mohammedan, and Buddhist conquerors have ever abstained from deriving any revenue from the intoxicating spirits which are forbidden by each of these religions, a Christian government should so ruthlessly place temptation at every corner both in Ceylon and in India, where, as has been publicly stated by an archdeacon of Bombay, the British Government has created a hundred drunkards for each convert won by Christian missionaries."

—A newspaper in Calcutta has long seen that something serious is the matter with womankind in India, and has been able at length to locate and define the root of the evil and peril. He says: "It is the lady of the Zenana Mission, inoffensive in appearance, who introduces herself into the apartments of our women to turn their heads upside down. The mistresses of the zenanas receive them with eagerness. If these missionaries succeed, it is all over with Hinduism." They are, therefore, beginning an agitation on the subject, and are entering into leagues to banish the missionaries from their zenanas.

—An English missionary gives this narrative from his experience: "A Brahmin boy came to me one day and said: 'Sir, I want to tell you about something which has been troubling me lately. We heard at prayers, not long ago, about its being no use to *hear* the truth without *doing* it, and that idea fastened itself in my mind. I was going home a day or two afterward, and I saw a little pariah (outcast) boy in the road trying to get a bundle of sticks on to his shoulder. When I got near he called out to me and asked me to help him. I knew at once that I ought to, because I believe that we are all brothers, and must do to others as we would they should do unto us. So I looked up and down the road, and, as I did not see anybody coming, I was just going to help him when the old caste spirit rose in my mind, and I said to myself, "Why should I defile myself by touching this pariah? I shall only have to purify myself when I get home, and what is he to me?" So I turned away and left him, and I have felt so ashamed of myself ever since. Will you pray for me that I may have strength to *do* what I *know* to be right?'" And so it is that the Holy Spirit works righteousness.

—Two of the daughters of Dr. Clough, the great Baptist missionary, will return to the mission work in Ongole, India,

where their father has labored so long and has been so much blessed.

—Bishop W. F. Mallalieu justly exclaims: "How strange it seems that in 35 years from the time when Dr. William Butler planted the banner of our church in the valley of the Ganges, such eminent success should have crowned our efforts, and such answers to our prayers been vouchsafed that now in India we have 5 annual conferences, besides a mission and much growing work in and about Singapore, and open doors and Macedonian cries on every hand."

—An English traveller, Mr. H. S. Hallett, in a recent volume published by Blackwood, entitled "A Thousand Miles on an Elephant," describing his journey through Burmah, Laos, and Siam, largely with a view to commercial affairs, dedicates his book to the missionaries in that region, as a mark of "The high esteem in which I hold the noble work they are accomplishing." And then he adds: "I never understood what a great boon Christianity was to the world till I recognized what heathenism was and how it acted on its victims in Indo-China."

—The missionary in Siam has constantly to meet the danger of leprosy in its most loathsome form. There is practically no quarantine placed upon the lepers except in the matter of dwellings, and they are permitted to go about the streets begging for food. There are consequently hundreds of ways in which the disease is spread, and the authorities do nothing to prevent it. The money which is given as alms to the lepers finds its way into everybody's hands, and the coppers of the realm are *leprous coppers*. This is only one of the disheartening and dangerous evils which our missionaries must encounter, yet they say repeatedly it is forgotten in their great love for the work.

—The early triumphs of the mission among the Karens in Burmah are recalled by the story of a visit of one of the Baptist preachers to a remote Karen district on the borders of Siam. He found the people very well-to-do, some having as many as 120 elephants. They had built for themselves large Buddhist temples and monasteries. When the preacher asked them if they understood what they worshipped, they said they did not, and listened with great attention while he unfolded the doctrine of the true and living God. That night their Buddhist priest ran away, seeing that his occupation was gone, and the people asked the preacher to remain in his place, and agreed to give up the worship of idols and send their children to his school if he would stay. He remained for a time, and at last reports 200 were asking baptism.

China.—Rev. Dr. Griffith John tells an interesting story of a young convert who died recently while on missionary work far from his home. He entered the service of Christ more than a dozen years ago. The faithfulness and consistency of his new life were testified to by his native friends, who said of Mr. Wang, "There is no difference between him and the Book." What testimony better than that could be given?

—The Shanghai *Journal*, quoted in the London *Times*, tells of a man who for seven months has been engaged in fulfilling a vow that he would watch three years at his mother's grave. He built a little hut a few feet longer than himself, but not high enough for him to stand erect in. The man's condition was foul beyond description, since during his vigil he does not wash himself nor remove the straw upon which he lies. The people bring him food and honor him greatly. If he survives the three years, it is expected that the officials will go in state and receive him, reporting the matter to the throne, and he will receive from the emperor's hand a board containing four characters lauding his virtue.

—Dr. Anderson, of the Taiwanfoo Hospital, Hainan, says that poor people pawn articles of clothing and jewelry that they may come for treatment. One

sick man, long unable to work, had raised money for the journey by the sale of his wife to another man. One young man, having been unable to work for some time, had been dismissed by his wife, who then married some one else. She had been honorable enough, he said, however, to give him back the $15 he had paid for her, and with this money he was able to live at the hospital while the doctor sought to effect a cure.—*London Presbyterian.*

—A Chinese official in the *Asiatic Quarterly* for January, writing of the opium traffic, says incidentally: "Missionaries complain that the importation of opium under the auspices of a Christian government—or rather by traders who happen to profess some form of Christianity, as they would Buddhism if they had been born in Thibet—impedes the growth of the religion of Jesus. I do not find much similarity between the doctrine and practice of European Christians and those of that great Oriental leader. Were missionaries to understand and appreciate the basis of Chinese morality — filial piety — they would make more converts. But a Chinese must first blunt his sense of right and wrong—with or without opium—before he can accept Christianity, as taught, with some exceptions, by missionaries. Were they to become good Chinese citizens, instead of being causes or excuses for foreign intervention, their propaganda would not be objectionable to the popular mind."

Japan.—Rev. A. D. Hail, of the Cumberland Presbyterian Church Mission, gives these as the statistics for 1892: The missionaries number 604, an increase of 78 during the year. The net gain of church-members is 2144, and the total membership is 35,534. Of these 20,250 are men, 14,923 are women, and 361 are children. So the men outnumber the other sex by 5284! Besides, there are 44,812 Roman Catholics and 20,325 members of the Greek Church, making a total of 100,671 Christians.

—Says Rev. J. H. Pettee: "The Japan (Congregational) Mission, in all probability, has sent its last appeal for a large body of new recruits. This for several reasons—the expense involved, the new era opening here, when the work must be turned over more and more to our Japanese brethren, and the growing conviction that China, India, Africa have the first claims. Much money will still be called for, and occasionally a man to fill a vacancy or lead a new movement; but if I am any prophet, loud calls for bands of men to help save Japan will no more sound through Congregational churches."

—Two new centres of work are reported in Southern Central Japan. During the last year the Congregationalists entered two important cities, Fukuyama and Hiroshima, having a population of 16,000 and 88,000 souls, respectively.

—The Tokyo *Runner*, a leading Japanese journal, is much alarmed at some of the results upon Japanese girls flowing from the schools filled with Western ideas and influences, which many of them attend: "Practices hitherto unknown in Japan have become fashionable among them. Some girls of good families are living alone in lodging-houses; others walk unattended in the streets after dark; and groups of five or six school pupils are to be seen drinking *sake* or playing cards together at tea-houses. In the matter of female deportment Westerns have nothing to teach, and in many cases a great deal to learn from Japanese ladies."

AFRICA.

—Cecil Rhodes, the African empire builder, has proposed to erect a telegraph line from Cape Town to Uganda at his own expense, amounting to $750,000; and ultimately the wires are to be extended to Khartoum and down the Nile to Alexandria. After the wires the steel rails will presently follow from one end of Africa to the other.

—The Wesleyans did apparently fruitless work at Cape Coast, Africa, for

many years. Only a few years ago they were giving $10,000 a year to the work there, but now the 8000 members contribute $20,000. Who will say that the Baptist Mission investment in Liberia has been too large? They have 30 Baptist churches, and the president of the republic is a Baptist.

—Rain has fallen twice in 29 years at Aden, Africa. The last rainfall occurred in 1888; previous to that there was a period of dry weather which lasted 26 years.

—The *Free Church of Scotland Monthly* contains quite a remarkable account of the dedication of a church-school in Kaffraria, South Africa. The service lasted for five hours, from 10.30 A.M. until 3.30 P.M. The building had cost about £80 ($400), and the Kaffres raised the entire amount then and there—£36 in money and £44 in cattle, sheep, goats, pigs, chickens, etc. The same number of the *Monthly* contains a valuable map of the Lake Nyassa region, which indicates the territory occupied by the Church of Scotland, the Shirè highlands lying to the south, the Free Church Livingstonia Mission to the west, the Universities' Mission to the east, and the new Moravian and Berlin Society's missions to the north.

—A chain of missions has been established across Central Africa from ocean to ocean, and all in eighteen years. The Church of England mission took the country around Lake Victoria Nyanza, the London Missionary Society took Lake Tanganyika and the neighboring country, the Baptist missionaries established themselves on the Congo, two Presbyterian missions went to Lake Nyassa, and the Universities Mission took Zanzibar and the country inland as far as Nyassa, on which they have a good-sized steamer. The London Missionary Society has one on Tanganyika, and the Baptists and the Livingstone Inland Mission—an American Society—have steamers on the Congo. And a railroad is certain to follow. Several new missions have been founded within a year, prominent among which is one by the Church of Scotland known as the East African Scottish Mission, with a centre at Kibwezi on the high road from Mombasa to Uganda.

—Africa has some 3750 miles of completed railroads, about 400 under construction, and surveys are being made for twice as much more. But not all the lines have attained to great speed. For example, 13 miles of railroad extend toward the interior from Benguella, and one of the missionaries states that two hours is the shortest time yet made, and that more frequently five or six hours are consumed. On one occasion Benguella was left at four P.M., and the train did not reach Catumbella till one o'clock the next morning. The business agent of the American Board—Mr. Kamerman—often rides out to meet the train if it is delayed; and one evening, as he was accompanying the train on the road which ran parallel to the track, he asked the engineer not to whistle, as his horses might be frightened. The engineer replied: "We can't whistle; we have not enough steam." When Mr. and Mrs. Stover were at the coast and were starting homeward, the engine left the track, and word was sent back that it was "laid up with fever."

—A missionary tells the following story: "One day an old chief came to me, with two wives, one old, the other young, and wanted to join my church. I told him we didn't allow a man to have more than one wife. He went away, and the next week came back with the young wife, both of them smiling, and said: 'Now me join church; me all right now.' 'Where is your old wife?' I asked. 'She all right, too; me eat her up,' placidly answered the old savage. I postponed the decision as to his application for admission to a more convenient season."

—Sechele, the chief of the Bakwena tribe, whose name is so familiar in connection with Dr. Livingstone, has re-

cently died. He was aged, had long been friendly to the missionaries, was a very regular attendant upon religious services, "had an intense and never-ceasing desire to be a member of the Church, but was hopelessly entangled with heathenism even in its worst forms. It seemed impossible for him to refrain from dabbling in superstitions and pagan ceremonies as long as any physical strength remained."

ISLANDS OF THE SEA.

—From Fiji a missionary writes: "I had 80 miles of a march last month, through the Namosi and Wainimala regions. It rained almost every moment during the trip; indeed, I was only dry when in bed, or perhaps when preaching. I crossed 70 fords one day, and generally had 30 to 40 to make daily. Those mountain fords are not to be laughed at during heavy rains. To be swimming for life, with boots and clothes on, in the middle of a torrent full of great rocks, is more interesting than comfortable." And it appears that all the troubles there are not from the floods or the cannibals, for "the Roman Catholic priests have recently been through Nasaucoko, exhibiting pictures of Methodist missionaries falling head-first into *Inferno*, where Mephistopheles is represented as waiting for them with pitchfork, horns, tail, and all. They (the priests) frightened one old woman into 'Mother Church,' and then *nolens volens* baptized a dying youth who could not prevent them."

—From Tahiti and adjacent islands a band of not less than 190 evangelists have gone forth, carrying the message of salvation to other benighted tribes, and yet less than a century ago the ancestors of these evangelists were living in the grossest darkness and superstition.

—Situated to the northeast of the Australian continent, New Guinea has a length of 1400 miles, a breadth reaching at certain points to 500 miles, an area of 300,000 square miles, occupied by nearly 1,000,000 of souls, lamentably degraded types of humanity. Missions were commenced in 1872 by the London Society's missionaries, Murray, Macfarlane, and Gill. There are 53 stations on the southeast coast, and a dozen churches with about 500 members, and some 2000 children under instruction. This great field has the superintendence of 6 missionaries, aided by 30 South Sea Islanders and 20 New Guinea teachers. Six of the languages have been reduced to writing, and books published in these tongues, crowned with the translation of the New Testament into Motu, the speech of the most vigorous trading people on the southeast.

—"The hell of the Pacific." Such is the name given to the port of Apia, Samoa. And it is not created by the cannibals. For nine months of the year that harbor is full of all kinds of vessels, and every third building is a grog-shop. An attempt is now on foot to raise some £100 to establish a sailors' rest, with coffee-room, reading-room, etc.

—The remnant of the Maori race in New Zealand numbers about 38,000, of whom 18,000 are under the care of the Church Missionary Society, while of the rest half are Wesleyan or Roman Catholic, and half in a state of semi-heathenism. The class last mentioned is composed of such as never embraced Christianity, or else apostatized in the dreadful wars between the natives and the English settlers. There are some 30 Maori clergymen left out of 50 who have been ordained.

—The Netherlands Government has declared that, in view of the high importance which attaches to the beneficial results of missions for the advancement of civilization in the Dutch East Indies, it shall hold itself bound to see that the forces of missions are not weakened by the competition of various societies in one place. The Dutch are a sensible race, if there is no other way to put an end to sectarian divisions.

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